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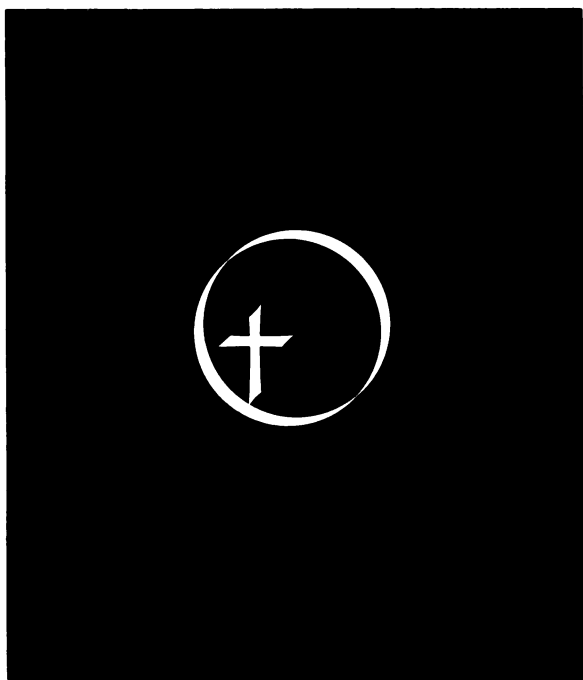
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THE  
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OR,

REASONS FOR OUR FAITH.

BY

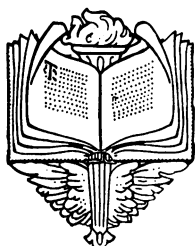
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THE  
PHILOSOPHY OF UNIVERSALISM,

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REASONS FOR OUR FAITH.

BY  
REV. I. D. WILLIAMSON, D. D.

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## P R E F A C E .

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PHILOSOPHY treats of the causes and reasons of things, and it may be simple or profound. This little work is not intended for the learned student of philosophy, but for the people; and its object is to set forth some of the grounds and reasons for Universalism in a manner that shall meet the wants of the popular mind. The growing liberality of the age furnishes no evidence that the battle of Universalism has been fought, so that there is no longer need of effort in this direction. On the contrary, the masses of our people have not yet learned what Universalism is, much less do they understand the evidences in its favor. To give some light in this direction, and place it in a form so condensed and cheap that it should be accessible to all, has been the object in preparing and publishing these pages. The author is encouraged by the generous reception accorded to his former writings, to hope that this little work may obtain a wide circulation, and that it may do something toward spreading abroad that system of Divine truth to whose interests his life has thus far been devoted.

I. D. W.

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## CHAPTER I.

### THE UNIVERSALISM OF REASON.

THE distinguishing feature of Universalism, that indeed which gives the system its name, is the doctrine of the final salvation of the whole human family. This single doctrine, however, does not constitute the system of faith which is known under the name of Universalism. It is the result of a system, which embraces all the means, methods and agencies by which that glorious end is achieved. Of course, it embraces much that is common to all versions of Christianity, and of which we do not intend to treat in this little work. We choose rather to confine ourselves mainly to that which is peculiar to Universalism, and explain briefly the reasons for it, not as against atheism or infidelity, but only as opposed to that form of Christianity which believes in God, Christ and immortality, and yet proclaims the endless reign of evil, and announces a destiny for different portions of our race diverse as a heaven of eternal joy, and a hell of endless torments. Whether Universalism, in this aspect of it, is true or false, is a mere question of destiny. Its assertion is, that good shall triumph over evil, and the final result of the Divine Government shall be, that all souls shall arrive at a state of holiness and consequent happiness. This is the destiny which God has prepared for all His earthly children. It does not say when this shall be consummated, nor does it pretend to decide what periods of discipline and suffering must elapse before this destiny is accomplished and

realized. It only affirms that this shall be the final result. The question at issue is one that bears upon the highest interests of every human being, for it asks each individual man, What is your destiny, and what the destiny of the race to which you belong? If Universalism is true, the question is answered to the satisfaction and joy of the universe. If it is not true, no man can answer it satisfactorily, either for himself or others. Trusting that the vast importance of the question will commend it to the serious and candid attention of the reader, we proceed to its discussion as follows:

*Universalism has in its favor the clearest decisions of sound reason.*

Much has been said upon the subject of the office and province of reason in matters of religion, and there are two extremes into which the matter has been pushed. The first is that which calls upon men blindly and passively to submit their reason to authority; denies the right of private judgment, and claims that men have no business to follow reason in the things of religion, and insists that it is their duty to believe, without doubt, whatever the Church, as the oracle of truth, is pleased to teach by authority. The second is that which denounces all authority, makes skepticism the normal condition of the soul, and faith to be indulged only so far as it is forced upon us by the decisions of our own reason, and culminates in the establishment of an intuitional hierarchy, not less infallible than the Pope, thus proving that extremes do meet. The truth is probably somewhere between these extremes. There is, in religion, a sphere and a function for authority; and there is also a sphere and a work for reason; and there is not, necessarily, antagonism between the two. Both are legitimate, and both necessary.

Human reason is not omniscient, not infallible. Its survey is limited, and even in the field of its observation it is liable to be deceived by appearances, and to err in judgment; and there are thousands of cases, not only in religion, but in the ordinary affairs of life, in which, by the very necessities of our being, we are compelled to walk by faith, because we can not walk by sight. Take the following illustration: A man goes a voyage at sea. He does not understand the working of a ship, and is not acquainted with the art and science of navigation. The necessities of the case require that he should trust the skill of the navigator, and believe what he himself does not know on his authority. He is not to set up his reason as opposed to science, and insist that the ship is in longitude  $60^{\circ}$  west, and latitude  $40^{\circ}$  north, when the master says it is in  $65^{\circ}$  by  $35^{\circ}$ . That would be crucifying faith, and deifying one's own reason without cause. He is bound, as a reasonable man, in this case, to confess his ignorance, and rely upon the authority of his commander and navigator. But this faith in authority is not to be blind and unreserved, nor is it to extend to all things. There are some things that the passenger knows as well as any man. He knows the polar star, and has gazed on it from childhood, as it has gleamed out from the night-sky. He knows it is in the north, and if in a clear night he should see that star shining out full and clear over the larboard beam, he would know that the course of the vessel was east. The captain and all his subordinates might insist never so positively that they were sailing due west, and he would not believe a word of it. Why? Simply because he has eyes as well as they, and he knows that the steadfast star, which has shone from the north through the ages, has not changed its position.

and gone over to the south, so as to be seen at the left when he faces the west. The captain may say to him, "Sir, what do you know of navigation? You are a landsman, and I have circumnavigated the globe, and it is your duty to rely upon my authority, and believe what I tell you." Indeed, that he should most gladly do in some things, but not in all. And he might well reply: "When I see you take your observation and make your reckoning, and find the latitude and longitude to be thus and so, though I know not the process, yet I believe on your authority, even if I have no means of proving its correctness. But now the case is different; the subject is not one of which I am ignorant. I know the premises as well as you. The heavens are all clear, and there is no mistake. Full on the left beams that polar star, and I know our course is east, and if all the navigators in the world were to tell me we were standing west, I would not believe a word of it."

Here we come to the precise distinction that should be noted between that which is above reason, and that which is contrary to reason. In the case of the latitude and longitude, the passenger was ignorant. He could not determine it. The problem was above him, and its solution inaccessible to his reason. It was necessary for him, in this case, to bow to authority, and believe on the authority of the navigator. But in the case of the course of the ship, he had all the means of judging. The question was fully within the province of his reason. The north star being over the left, the course of the ship was unmistakably east, and the assertion that they were sailing due west was not above reason, but positively contrary to it, and therefore not to be believed.

Take an illustration from the domain of theology:

The creed says: "The Father is God; the Son is God; and the Holy Ghost is God. Each of these is a separate and distinct person, and yet there are not three Gods, but one God." It is granted that this is an incomprehensible mystery; and it is claimed for it that being above reason, it must be received on authority; and we are not at liberty to submit it to the test of reason. We grant that if this doctrine be merely above reason, it may not be submitted to the tests of reason, except in so far as the validity of the authority on which it is announced is concerned. That is always an open question. But in point of fact the doctrine is not so much above reason as it is opposed to it. The statement that three are one, and one three, is simple enough in its terms. If we say, "the Father is God, and the Son is God, and the Holy Ghost is God," and then ask the child in the Sunday school, how many Gods there are, he will say three, of course. And if we say, "No, my son, there is only one God," we do but contradict what we have just told him. It is not a mystery that we propound; it is an absurdity. It is not something above reason, but a plain and palpable contradiction that we propose.

The sum of the whole matter, thus far, is, that reason is reliable in her legitimate sphere. Give her just premises, place her feet on the rock of eternal truth, and she will not lead us astray. What is above the grasp of reason may be received by faith, and believed on competent authority. What is contradictory of reason, is to be received never. When, therefore, Paul went to Corinth and reasoned in the synagogue every Sabbath, he appealed to a legitimate tribunal, and was able, no doubt, to show that Christianity was a reasonable religion.

It has already been stated that the question involved is simply a question of destiny, and that we did not intend to argue it as opposed to those who deny God and immortality, but only as against those who deny a happy and glorious destiny for all our race. There are certain fundamental truths held alike by all who claim the Christian name, and if we would learn what are the decisions of reason as to the matter of destiny, we must plant our feet on these solid landmarks, and thence take our departure, noting our courses and distances, that we may be always sure of our position.

"There is one God, who is the Creator, the Governor and the Preserver of the universe." This is the starting point in religion. Without this there is no religion. How far reason could go toward the discovery of this truth may be doubtful. We have long admired the masterly power with which the old Brahmins grappled this subject. They saw in the universe what every man who looks about him must see, a productive power at work, by which new forms of beings are constantly emerging from inactivity to life. This power they deified, and called Brahma, the creator. They saw, also, a tenacity of life, a tendency to hold on and preserve the life and the form received. This they deified, and called Vishnu, the preserver. They saw, also, a constant tendency to decay and to change, by which forms were not only destroyed, but were changed, and succeeded by others; new life thus emerging from the ashes of the old; and this power also they deified and called Siva, the destroyer, or transformer. Hence the Trimourti, or Trinity, of the Brahmins. Three gods, Brahma, Vishnu and Siva, but they did not violate reason by the assertion that these three were one; rather *they said plainly* these were three Gods. We can not

say positively that it is possible for the unaided reason of man to push the process of thought further, and announce the creating, the preserving and transforming power, as the attributes of one and the same God; for we know not that it has ever been done. But we do say, that when once revelation announces this truth, though it may soar above reason, it does not contradict it. Rather does reason recognize and acquiesce in the judgment thus pronounced. Be this as it may, the existence of one God, the creator, preserver and upholder of the universe, is the fundamental truth of our holy religion, held sacred by all sects and all parties.

As to the attributes of God, there is a like unity of opinion. All agree that God is a being of infinite power, wisdom and goodness. No error can enter into His arrangements, no lack of goodness can mar His purposes, no failure can defeat Him. Take these simple ideas of God, about which there neither is nor can be any dispute among Christians, and see what they teach in reason, in regard to the subject of destiny.

The mere idea that God is one, is significant of destiny. Those who believe in many gods may be excused if they apportion our race among them, and assign to each god his share, and give to different portions of the race a destiny according to the character of the particular god to whom they are presumed to belong. But the believer in one God, who is the creator of all; a God in whose image all were made, and who sustains the same vital and essential relations to all, ought to be able to perceive that the simplest dictate of reason is, "One God, one destiny," and that he violates reason when he announces destinies wide asunder as heaven and hell, as proceeding from one and the same God. He makes effects the most opposite proceed from the

same cause. He professes to find sweet waters and bitter flowing from the same fountain. He claims that grapes grow on thorns, and figs on thistles. He insists that out from the one fountain flows the streams of eternal life and death. The old Magians believed that the formula of the universe was one of perpetual conflict between light and darkness, good and evil; but they had too much philosophy, and understood the principles of reason too well to trace these opposites to one and the same fountain. Accordingly, they said there were two gods, one good and one evil; and on this they founded their idea of a long and dreary, though not an absolutely eternal destiny of evil for some. Had they known that there was one only God, and He was good, every man of them would have pronounced the logical consequence—"One God, one destiny"—beyond all doubt. The truth is, the oracles of reason are unmistakable upon this point, and the utterance, "One God, one destiny," is so clear that all who proclaim diversity of destiny are compelled to multiply their gods. Modern orthodoxy, so called, is only a nominal exception to this rule. No man would venture his reputation in pointing to heaven, with its songs of joy, on the one hand, and to hell, with its groans and curses, on the other, and affirming that both these were the outbirth of the same fountain; that the same God reigned in the one as the other. Hence, to hide the deformity of the idea, Satan is in a manner deified, and to him is assigned the dominion of hell. The logical consistency is attempted to be preserved by placing the formula thus: "One God and one destiny for all His children; one devil and one destiny for all his children;" for reason is shocked at the thought of making the children even of one and the same devil diverse in destiny. How

much more ought it to be shocked at the thought of making the creatures of one God diverse in destiny! The idea of one destiny is necessarily involved in the idea of one God; the two must stand or fall together. The nature of the destiny will be in accordance with the character of the God. If the God be evil, it is folly to expect a good destiny; and if the God be good, it is nonsense to proclaim an evil destiny as coming from him. Take the acknowledged attributes of God, and let the voice of reason decide that question of destiny.

1. An infinitely good being must be presumed to propose the highest possible good of his creatures, as the ultimate of their destiny. There is no conceivable motive why such a being should create at all, except only that he might do good. The whole is greater than a part, and therefore the good of the whole is preferable to the good of the part. The good sought must be the highest good, or it can not meet the demands of infinite goodness. If there is in destiny any possible, conceivable good higher or better for man than that which God has proposed, then He has preferred a lesser to a greater good, and His goodness is not infinite. If, therefore, God is infinite in Goodness, it is evident that He seeks the highest possible good of all His creatures, and that end He will reach if He can.

2. It is plain enough that a God of infinite wisdom could, if He were so disposed, devise a plan which, if carried into effect, would secure the highest good of all His creatures. Any error, any mistake involving a failure of the plan in any degree, would argue that the wisdom which devised it was not infinite.

3. The third step in this reasoning is thus taken: Infinite power could execute the plan thus suggested by goodness and devised by wisdom; and the conclusion

is, that so certain as God is infinite in goodness, wisdom and power, so certain it is that this plan has been devised and will be executed, and thus the highest possible good is placed beyond all doubt as the destiny of the race. If it be not so, there can be but one of two reasons. It will be because God could not or would not do it. If we say He would not, we deny His infinite goodness; if we say He could not, we deny His wisdom or power, or both. Choose your horn! We do not pretend to any originality in this argument, except it may be in the mere mode of presentation. For more than thirty years we have been in the conflict between Universalism and its opposition. Times without number we have seen this argument employed, but unto this day we have not seen or heard a respectable attempt to refute it or show its fallacy.

We have thus stated the problem of destiny and its solution, as it stands connected with the character and the acknowledged attributes of God, and without reference to the means and agencies by which it is to be accomplished. In this last regard there are certain general principles on which Christians are well agreed, and these afford a basis on which reason can firmly stand and give her decisions with authority.

It is agreed that God has set up a moral and spiritual kingdom in the world, and that Jesus is the messenger whom God has sent on an errand of salvation to our race. The old prophets speak of Him as the "Shiloh to whom the gathering of the people shall be;" the ruler "whose dominion shall be from sea to sea, and from the river to the ends of the earth;" and "of the increase of whose government and peace there shall be no end." He is the conqueror who "shall swallow up *death in victory*," and by whom God shall wipe away

tears from all faces." He announces Himself as, the Christ, the Savior of the world ;" and of Him it is said, "He must reign until He hath put all enemies under His feet, and the last enemy, death, shall be destroyed, and God shall be all in all."

Here, then, is a magnificent enterprise which towers above all others ; and accepting this as the statement of truth, as it is in Christ, the question between Universalism and others becomes a mere question of the success, or the measure of success, that shall attend the efforts of the Savior for the salvation of the world ; and on this point it is that reason may be heard. It would seem that the mere statement of the question in this light is enough to carry with it the foregone conclusion to be assumed beyond all doubt or cavil, that the august and mighty power who has commenced this work, and ordained it in the hands of a faithful mediator, will carry it on to its completion, nor faint nor grow weary until the consummation shall come. Success in the case is the first of all probabilities ; failure the last of all possibilities. Yet, strange as it may appear, the world has ever been faithless and unbelieving, and the wise men in the church have claimed the right of assuming disaster and defeat, and a miserable failure as the probable result ; thus throwing the burden of proof upon those that assert success. But we venture to ask, by what rule do men thus claim to assume the foregone conclusion that the efforts of God in Christ for the salvation of the world shall prove a practical failure, except in the case of a remnant ? We insist that the presumption of reason is precisely in the opposite direction ; so that without argument in the premises, triumph and complete success is the first and highest probability, and the idea of failure is only to be admitted when

demonstrated beyond all doubt. If a wise master-builder, with all requisite skill and an abundance of means, undertakes to erect a splendid temple, we have no business to assume beforehand that the end will be defeat and failure. On the contrary, the skill of the man and the means that are in his hands, authorize us to anticipate success, and that beyond doubt. And so of the case in hand. Were a messenger to come to the readers of this work, and for the first time state the case to them, there would be no difference of opinion among them. Let him put the case thus: "We are in a world of ignorance, error, sin and death, where the tears often flow, and sorrows are many and severe. But I have good tidings for you. The great God does not intend this as our final state, but has set in order the means of our redemption. He has determined that He will remove the evil that is spread over all nations, and the face of the covering that is cast over all people, and reconcile the world unto Himself. He hath laid help upon one that is mighty, and commissioned Jesus as the agent of this work; and that He may carry it on to completion, hath endued Him with with 'all power in heaven and earth.' He has entered on this work. He has conquered death and risen from the tomb, leading captivity captive, and henceforth lives forever in the presence of God. And now what think you of the result?" Success!—complete and triumphant success—would be the response of every one, and there would be no dissenting voice. The response would rise up spontaneously from the intuitions of reason, and struggle for utterance without the intervention of an argument or a syllogism. Even now, in spite of all creeds, beneath the mist of prejudice, and below the impenetrable mail of *notion*, down in the center of their souls, that response

presses upon them and pleads for utterance; and if they were to open their mouths to utter the thought that is uppermost in their minds, every one of them would say, "Success! success! to the Captain of our salvation, and to the work of God, is the only dictate of reason, and shame on the man that prophesies failure or defeat." If they consult policy, or creeds, or prejudices, instead of the teachings of reason, they may see difficulties and raise doubts. Some may be afraid that the doctrine is too good to be true; others may imagine that man's agency, and sin, and unbelief, and death are insuperable difficulties in the way of the accomplishment of this great work. But if they consult reason, they will perceive that there can be no difficulties that God did not see, or that Christ did not understand from the beginning; and in spite of them all, the verdict of reason is SUCCESS.

## CHAPTER II.

### THE UNIVERSALISM OF NATURE.

It is not pretended that the doctrine of universal salvation, in the form in which it is now held, could have been originally evolved from the teachings of nature. But our position is, that once being announced, nature confirms it, and to the man thus furnished with the key of knowledge, her utterances are clear and distinct, in favor of a common and glorious destiny for all our race.

There is an opinion extensively prevalent that wherever man has been left to the guidance of nature alone, he has arrived at the conclusion that the destiny of some will be happy, and that of others miserable. Such is not the fact. There is no doubt that the doctrine of endless misery, as the opposite of universal salvation, is of heathen origin, and was and is believed by those who know nothing of divine revelation. But the proof is overwhelming that instead of being evolved from nature by the sages of old, who taught the world in all the wisdom of man, it was invented by interested priests and rulers to hold the people in awe, and secure their own power over the ignorant masses of men.

The oldest philosophy known on earth is that of the Brahmins, of India, and it may be truly said that the authors of it were not children, but men of gigantic powers; men from whom Plato himself probably learned not a few of the deepest and most profound lessons of his philosophy. And these men, guided by the light

of nature alone, did arrive at the idea of a common destiny for all that live. They taught, indeed, that the souls of men after death would go through a long and dismal round of transmigration, extending perhaps through millions of years; but in some far distant astronomical epoch all souls should arrive at Brahm, and rest in the bosom of the Infinite, whence they came.

The next oldest system, probably, is that of the Magians, of Persia, though the Chinese claim priority for that of Confucius. No children were these Persian Magi, nor was Zoroaster, the chief among them, a whit behind the mightiest intellects of earth. And these men, guided by the light of nature, did teach that although the conflict between the light and darkness, the good and evil, should be long and dreary, yet, in the end, the light should prevail, and inferior gods and men should alike be subdued, and dwell forever with Ormuzd in peace. It is not true, therefore, that those who have followed the light of nature alone, have arrived at the conclusion of a destiny the opposite of that announced by Universalism. But it is true that those mighty minds who taught away back in the ages, and whose teachings this day hold sway over more than one-half of our entire race, did dimly see the glory that was to come, and did announce in the end a common destiny for man, and that destiny not of woe but of peace and rest. But this is not the precise question in hand. We need not ask what lessons were learned from nature, and in the ages of the past, by men who knew nothing of revelation. We live in the light of the nineteenth century, with the results of the researches of ages in our hands, and the light of divine revelation all around us, and the question with which we have to do is, what does nature teach us, as interpreted by the

means at our command? Our position is, that it teaches a common and glorious destiny for our whole race. There is a world without us and a world within us. Let us interrogate both.

The sun rises in the morning from the chambers of the east, and pursues his journey until the time of his going down in the west, and in all his unwearied course he sheds down his radiance alike upon the evil and the good. The clouds gather in the air, and pour out the refreshing rains upon the just and the unjust. The spring comes, and the earth is green and beautiful, and the breezes are redolent of the perfume of shrub and flower. Autumn comes, and the earth is laden with fruit, and our storehouses are filled with food, and our hearts with gladness. The fountains are full of waters, which leap in cascades from the mountain sides, and wind in rivulets through the valleys, and increase to broad and deep rivers as they flow onward. For whom are all these things? For whom does the sun shine, and for whom do the rains descend? For whom does the earth bud and bring forth her treasures? For whom do the breezes blow and the waters gush up from the fountains? Truth answers for all, and if these things are viewed simply as the arrangements of nature, the distinct and clear utterance is, that nature cares for all her children, and the indication is a common destiny for all who thus share her kindness and her care. Every beam of light from the sun, and drop of rain from the clouds; every breeze that blows, and all the fruits of the earth, unite in forbidding the thought that the race thus one in the experiences of life is to be divided in destiny, or that a few favorites are to be blessed, and others to be eternally cursed. A common destiny for man is, therefore, the distinct utterance of nature, and

there is not a right-minded man living who, if he were stripped of his preconceived opinions, would fail to recognize this utterance, and acknowledge the truth of this interpretation of nature. *See note*

The French philosopher, Fourier, was certainly one of the most remarkable men of his age. We refer to him as a philosopher, which he was, and not as a theologian, which he was not. He calls himself, and in many things truly, a discoverer, and claimed to be an interpreter of nature. Among the prominent of what he terms the universal laws of nature, is that of "attraction proportioned to destiny." He means by it that there is a law of attraction which draws all beings toward their appointed destiny—the end for which they were made. It appears in the instincts of the beast, which guide him with unerring certainty to the proper mode of life, and the destiny appointed him by the Creator. It binds the fish to the water and the bird to the air. It attaches the dog to man, and the lion to the jungle; and by an unseen but irresistible impulse, draws all inferior natures to the end for which they were made. Rising above the brute creation, this law of attraction binds the human race, as individuals and in the aggregate. By it the Ishmaelite is drawn to the sands of Zahara, where the tropical sun pours down his burning heat; and the Laplander cleaves to the regions of the north, where the frosts are eternal. By it the negro is drawn to the dance under the spreading palm, and the Indian takes to the forest with his quiver and bow, as naturally as the duck to the water, or the rabbit to his burrow. And so of individuals. Each man feels himself drawn by a mysterious impulse to that calling or mode of life for which he is best fitted, and succeeds best when he obeys that impulse. It is the

universal law of attraction ; and the rule is, "the higher the destiny the more potent the attraction ;" the attraction being always the index of destiny. We have nothing to do with any theories that Fourier professed to build on this law, or his conclusions therefrom. But of the law itself, it may be said that he must be dull indeed who does not see in nature, and feel in the depths of his own being, that it is a reality. If this be so, then the teaching of nature is, that those who are one in their attractions are one in destiny. Take the following as an illustration : In all animated nature, and through all the races of bird, beast, fish, insect, nature and attraction point to destiny. If we find an animal with strong wings and feathers, we know its destiny is to live in the air. If we find one with fins and gills, we know it is destined for the water. If we find one with legs and hoofs, it is destined for the land. If one has sharp claws and pointed teeth, its destiny is to live by its prey ; and so we might go on through all the various grades of animals, and we should find it true that nature and her attractions are the index to destiny. So true is this, that the scientific naturalist will take the ghastly skeletons of the dead of other ages and determine by their very mold and form whether the animal lived in the air, on the land, or in the water. Further, let it be noted that there is no such thing on earth as a race of animals alike in nature and diverse in destiny. God never made a race of birds for the purpose of sundering it in twain, and compelling one-half to live in the air and the other in the water. He never made polar bears and clothed them with warm furs, for the purpose of dividing them between the equator and the poles. He never made a race of camels for the purpose of dividing them between Zahara and Greenland. But

He determines the destiny and fixes the habitation of each grade by the very nature and attractions that He gives them. With these facts in view, let us see what nature says about the destiny of man.

1. Man is one in nature: "God has made of one blood all nations of men, to dwell on all the face of the earth." There may be varieties of color and complexion, and variations of form and features, as also degrees of capacity and strength of intellect. But, in all the essential elements of their being, and in the fact that they are *men*, they are alike. One blood runs in all their veins, and a nerve of a common life unites them in one body. In this single fact the voice of nature proclaims a common destiny, as their portion, and protests against the thought that a race thus *one in nature*, is to be riven asunder and made diverse in destiny. There is no analogy for it, in all the universe; and it can not be so, unless the Creator has departed, in man's case, from a rule which runs through all grades of being unbroken, from the Behemoth down to the insect that flits in the summer's breeze.

2. Men are alike in their attractions. Not that there are no minor points in which men's attractions differ. But the idea is, that in the deep, pervading, and never-failing currents of their attractions, they are the same. The fact that the earth does not satisfy the yearnings of the spirit, is an indication that there is a spirit-home, an inheritance reserved for man in another world. That all men love life; that by the irrepressible laws of their being, they are attracted toward immortality, and yearn for it; that this attraction is common to the race, and runs unbroken from the highest to the lowest, is a truth that may not be disputed. What is the meaning of this fact? There is not, in all nature, such a thing as an

attraction toward that which is not, or what is the same, toward nothing. But as surely as anything animate or inanimate is attracted at all, there is something to attract. On the basis of this truth, attraction becomes the index of destiny; and this yearning for immortality, which stirs the souls of all that live, is but the voice of nature proclaiming one glorious destiny as the portion of the race. Nothing short of this can meet the wants of the case, or preserve the harmonies of nature. If the Creator had designed that the final destiny of some men should be to dwell in eternal burnings and others in the abodes of bliss, there is no such thing as accounting for the fact, that He has made them all of one blood, given them all the same powers of body and mind, stamped upon them the same nature, and subjected them to the same laws, and the same attractions and aspirations. Unity of nature is proof of unity of destiny.

But the testimony of nature ends not here. There is a world without and a world within us; and that mysterious world within us it is that marks the distinctive features of our nature. In the depths of that world there is a voice, which, if we will hear and believe it, becomes the sure word of prophesy. Not only is it true that men are attracted toward a blessed and happy immortality as their destiny, but so potent is this attraction, that *all men* do believe that they shall attain it. In all human souls there is a presentiment, if such it may be called; of the final triumph of good over evil, of happiness over misery. Not that all men apprehend this in its application to all others. But what we affirm is, that in the deepest soul of every sane man, not absolutely in utter despair, there is a deep-seated and irrepressible conviction that, *for him*, and in *his case*, there is *some*.

*where* in the boundless future, a period of repose, where the woes that now assail him shall be done away, and he shall dwell in rest and peace. No matter what a man's creed may be. This conviction is mightier than a creed, and no power on earth can blot it out. It is well that it is so; for if in any case it is obliterated, despair and insanity come speedily. No man can live without it, and retain his reason. This presentiment, or intuition, this irrepressible hope, which each man cherishes for himself, of a happy issue from all his conflicts and sufferings, is nature's own voice uttered in the world within us, and testifying to the truth of destiny, as proclaimed in the doctrine of universal salvation. So that every man hath the witness in himself; and if he will but listen to the pleading of his own nature, he will not fail of the truth.

But nature speaks not only in its yearnings after a destiny in which the good triumphs over the evil; and in the avidity with which it lays hold of, and the tenacity with which it adheres to, the hope of that destiny; but, also, in the protest it utters against the contrary doctrine. Go to the mother, and tell her that her child is destined to become a demon in the land of unutterable woe, and by all the strength of every fiber of a mother's heart she will protest against it, as violence done to the very nature that God has given her. Go into the great congregation where destiny, in the dark aspect of it, is proclaimed, and wrought up in its liveliest horrors by the charms of poetry and eloquence, and mark the uprising of man's nature against it. A whole congregation will be convulsed with the deepest feeling of fear, terror, sympathy, pity, or despair, as the case may be. Some tremble as an aspen leaf; some outright in their *fright*; some shed tears of sym-

pathy, and all are stirred to the-depths of their being. It is the voice of nature, uttered in its own unmistakable language, and thundering its protest against the *violence* done to its first and highest attractions and principles. In the one case nature weeps as a grieved infant; and in another, she rouses herself as a lion from his lair, and is ready to tear and rend the cause of the offense; and, in all, she protests that her sanctuary is invaded by an enemy. The simple question, and the only one that need be asked is, Whether we are to believe our own nature, God-made and heaven-impressed as it is, or the creeds of men? Is nature *false* and the creed true? Or, is nature *true* and the creed false? One thing is certain, and that is, a man must divest himself of all the finest and best sympathies and affections of his nature; he must petrify his heart as adamant, so that it will not "feel for others' woes," ere he can believe in that view of destiny, and live in any tolerable degree of mental comfort.

We recur again to that world which is without. It is admitted that men often err in their interpretations of nature, and attempts are often made to justify absurd and even contradictory views, by an appeal to the teachings of nature. When an infant cries, and thus employs the only means that God has given it to make known its wants, grave divines sometimes seize upon the crying of the child, as proof drawn from nature of the inherent depravity of man. So thunder and lightning, the means of purifying the air and replenishing the fountains of life, are sometimes regarded as proof from nature, of the anger of the Divinity. Happily we have in the teachings of Christ, many illustrations of His method of interpreting nature; for full, surely, no teacher ever *appealed more often* than He did to nature around *him*.

A single instance shall illustrate the point in hand: "Behold the fowls of the air, they sow not, neither do they reap nor gather into barns. And yet your Heavenly Father feedeth them. Consider the lillies of the field. They toil not, neither do they spin; yet, I say unto you, that Solomon in all his glory was not arrayed like one of these." We have here a direct and palpable appeal to nature. He sat upon the mountain with His disciples, looking out upon nature around Him. The green carpet of the earth was under His feet, and the air was laden with the perfume of fruit and flower. The grass waved, and the grain bowed its golden head in the gentle breeze. The birds sailed in the air or sported among the branches of the trees, and sung for joy. To these the Great Teacher appealed; and mark His interpretation of nature's voice. "Behold the fowls of the air; your Heavenly Father feedeth them, without care or forethought on their part. Consider the lillies of the field; God clothes them in robes of beauty that Solomon knew not. Wherefore, if God so clothe the grass, that to-day is and to-morrow is cast into the oven, will He not clothe you, O! ye of little faith? Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Here, then, we have the lesson of reliance upon the care and protection of God, of trust in Him, and cheerful and confiding hope for all the destinies of the future, drawn from the teachings of nature, and enforced upon His disciples by the Savior Himself. The demonstration of nature was before them, that the Good Father cares and makes provisions for meaner things than man, and the exhortation is to rise from the inferior to the superior, and trust and believe that He who thus feeds

the birds and clothes the lillies can not overlook man, whom He has made in his own image. This is the natural and irresistible conclusion, that the unbiased mind must draw from a train of thought like this.

If we start with the simple proposition that there is a God, who created and who governs the universe, and presides over its destinies, and then look out and see a little bird flying in the air or singing among the trees, and remember that the Blessed God cares for that tiny bird, and will not permit it to fall unheeded to the ground, it is enough. Huge volumes could say no more. It settles the whole question of destiny. If God cares for that little bird, will He not take care of you? This is an appeal that no sophistry can evade, no argument meet. Every man, woman and child sees and feels the force of it, and would, if they could be true to their deepest convictions, confess the truth of the conclusion that presses upon them.

## CHAPTER III.

### THE UNIVERSALISM OF EXPERIENCE.

THE proposition to which the present chapter is devoted is, that all human experience indicates a common and glorious destiny for all the human family. Of the legitimacy of the mode of argument employed, a few words may not be improper or unnecessary. Properly pursued, it is the famous inductive method inaugurated by Bacon, which has done more than anything else to clip the wings of fancy and bring philosophy down to the basis of science. Previous to his time, the scholastic logic of Aristotle was in vogue, and the dialecticians busied themselves with wearisome speculations and ingenious hypotheses. Bacon proposed to substitute facts for hypotheses, and induction for speculation. He would gather together and collate and arrange the facts as they are gathered from the evolutions of nature and experience; and from these facts he would deduce the principles that pervaded them. On these principles he would rely to bridge the gulf that divides the known from the unknown. He would look upon the effects, and by careful generalization rise to the comprehension of causes, and thus reason from effects to causes, rather than from causes to effects. Whatever of mistakes or errors there may have been in his attempts to apply his system practicably, there can be no doubt that the system itself is most admirable, and it is praise enough to say that its introduction was an era in

the world of thought, and has wrought a radical change in philosophy, at least so far as its method is concerned.

This is the method we must pursue in evolving destiny from experience. The history of human experience is a history of facts, and inasmuch as these facts do not occur by chance or hap-hazard, there must be some laws and principles pervading them; and when once these laws are discovered by induction from the facts themselves, they become solid landmarks of truth, speaking with uniform tones through all the experience of the past, and thus they may be assumed as a clear and unmistakable prophesy of the future. It may be remarked here, parenthetically, that though Bacon justly has the credit of propounding and explaining what is called the inductive method of reasoning, yet long before Bacon lived, the Psalmist practically employed it. Indeed, it may be doubted if among all the philosophers a more admirable specimen of this can be found than we have in the Psalms of David, especially the one hundred and seventh. He begins with Abraham, and rehearses the facts that appear in the experience of Israel, through Jacob, Joseph, Moses and Aaron—the experience in Egypt, in the wilderness and the promised land, and through all the ages of the past. He points to nature, to the waters, the rains and fruitful fields, to the experience of men on the land and the sea, and from all this wide array of facts, deduces the great principle of the “loving kindness” of the Lord. That principle it is that spans the gulf between the known and the unknown, stretches onward through the boundless future, and affords a solid and substantial foundation of hope.

Thus much by way of showing that the argument *from* experience is legitimate and authorized, not only

by the canons of philosophy, but by the usages of the inspired writers. Jesus himself uses it when He points to the facts that God feeds the birds and clothes the lillies of the field, and thence deduces a principle of goodness that will not fail to care for man.

It is to be remembered, however, that this method of investigation is liable to be perverted and abused. It will not do to infer a general principle from a single fact, or a few isolated facts. The facts must be many; the more the better; and only when they speak the same thing are we authorized to assume a general law as pervading them. Thus, the fact that one man dies, or ten thousand men die, would not warrant the presumption that there is a law of mortality that embraces the race. But when it is seen that death has been a universal fact of human experience from Adam to the present day, then we may infer that mortality is the law which binds our race, and the fair induction is, that in the future, as in the past, all that are born must die.

A most singular perversion of this method of reasoning may be found in the domain of modern theology, which unhesitatingly determines the destiny of each man by a single isolated fact in his experience. Ask a modern theologian what is the probable destiny of any individual who died recently, and he will at once inquire how or in what state or condition he died. Did he believe in Christ? Did his faith hold out to the end? Was he resigned to the will of God and hopeful of heaven? If these questions can be answered in the affirmative, the decision will be that the man has probably gone to heaven. But if not, the fear will be that his destiny is a miserable eternity in hell. Thus even the teachers of the church continually enact the most flagrant absurdity upon which the sun ever shone—that

of determining a man's eternal destiny by an induction from a single fact in his experience. And yet it is quite probable that the very man who does this, will turn him round and tell us that we have no right to infer a glorious destiny for our race, from any amount of the facts of human experience! Full surely we ought not commit the error of inferring that destiny from any single fact. But the whole history of our race is a record of the facts of human experience, and in a field so wide we can not fail to find facts enough to serve as the basis of a legitimate induction. We commence with some general features of this experience. We do not intend to argue the question of the age of the planet upon which we live, but we assume that some six thousand years, at least, have elapsed since man made his appearance upon the earth, and during all these revolving years generation has succeeded generation in quick and rapid succession, until the number of human beings that have lived is past all computation, and the field is too wide to survey except in its mere outline. Although experience is diversified, in some respects, and that of individuals varies in all shades and hues, yet in some points it is alike in all. There are experiences which are common to all. There has been no man born into the world, upon whom the glorious sun has not shone benignantly from the heavens; and hence there has been no man who has not experienced the genial influence of the light and heat of the sun. True, they have not all felt it in the same degree, but in some good and blessed measure all have received the boon, for "God maketh His sun to rise upon the evil and the good." The rains also have fallen upon all that have lived, and made the earth green and beautiful, that their storehouses might be filled with food, and their hearts with glad

ness. Differences there may have been in the degrees of blessedness derived from this source, but the blessing has been upon all, for "God sendeth His rain upon the just and the unjust." So every human being has been permitted to breathe God's air. The quality of the air may not be precisely the same in all places, but God has poured it out, forty miles deep, over the whole earth, and plunged us into the midst of it, that it may move our heaving lungs, and blow in gentle breezes to cool the fevered brow when faint and weary by the way. The water gushes up from myriad fountains, and no man has lived who has not experienced how blessed a thing is cool water to the thirsty. The earth also teems with food, and it is in the experience of all that the earth buds and brings forth that it may give seed to the sower and bread to the eater. Degrees there may be in the measure in which individuals may have been able at times to appropriate these blessings to their use, nevertheless, the great fact is, that "God opens His hand and satisfies the desire of every living thing;" and this truth is testified by the experience of our entire race for six thousand years.

There is another fact of human experience from which there are no exceptions. Death has passed upon all men. The wise and the ignorant, the high and the low, the rich and the poor, the king and the slave, have all died. However different their conditions in life, they have been brought to one common level at last, and their earthly destiny has terminated in the same result. These are not isolated matters. There is no lack of facts here. The survey sweeps the circle of the ages, and gathers in its orbit the combined experience of all that have lived upon this orb of earth. There is unfolded here a law of unity which authorizes the strong con-

clusion that the destiny of our great race, whatever it may be, is one and indissoluble. There are millions on millions of human beings, endued with the same common nature, who, during the lapse of six thousand years, have lived upon and shared the bounties of the same earth, freely given them of God. They have been warmed and cheered by the light of the same blessed sun; they have been refreshed by the same rains and dews; they have drank from the same fountains the same sparkling waters; they have breathed the same air, and been fanned by the same breezes; and at last they have laid them down together in the bosom of the same old mother earth. Thus far all their experiences prove that their destinies have been one, for together, and not alone, they have lived, and rejoiced, and suffered and died; and in the full confidence of truth it may be inferred that the assumption of a destiny in the future world diverse as heaven and hell, is a bare hypothesis, unwarranted and unauthorized by a single fact in human experience. We say nothing now of the nature or character of the destiny that awaits our race. We only say that the concurrent testimony of all human experience since the world began, goes to prove that the destiny of the race, whatever it may be, is one and indissoluble. Let it be granted that there are inequalities in the condition of men in this world, in some respects. All do not stand precisely upon the same dead monotonous level. It would be a miserable world if they did. One is rich, another poor; one wise, and another simple; and, comparatively speaking, one is good, and another bad. But however unequal they may be in some respects, there are no such inequalities as to invade principles, or to warrant the conclusion that the race is destined to be arbitrarily sundered and sent to two

worlds; the one a world of pure unadulterated joy, and the other a world of unmingled and endless torment. This world is not so divided, and there is no fact of experience from which the induction can be drawn, that the future will be so.

But there are other prophesies of destiny in the experience of the past, more clear and explicit than these. Hitherto the course of humanity has been onward and upward. Running through all history, and pervading all the facts of human experience, from the beginning, there is a law of progress by which the waves of the centuries, as they have rolled, have mounted higher and higher, so that the course of humanity has not been downward, but upward; and this single law, developed as it is, beyond a doubt, foreshadows a glorious destiny for the race.

The thought and the illustration are not new; but it is well to contemplate man as we see him, in his first estate upon the earth, and contrast that estate with his present condition, that we may see how much has been gained, and what hope there is for the future. If any man doubts that much has already been gained, let him compare the half-naked savage, with his quiver and bow, seeking a precarious subsistence in the wilderness, with the enlightened man in the refinements of civilized life. Let him compare the hut, or the wigwam of the former, with the stately palace of the latter. Let him take the canoe of bark, paddled by an oar, and place it alongside the steamship, and he will see that a great stride in advance has been made. Or, if we compare the ignorance of the one with the intelligence of the other, we shall see that the world does indeed move, and that the movement is onward and upward. Up from savagism and barbarism, humanity has advanced, until the air, the fire, the

water, the steam, and the lightning itself, acknowledge the sway of man; and every step in this progress is a recorded fact, in the experience of our race, and may be regarded as a prophesy of destiny. Why should this law of progress, which has been at work through the ages of the past, be presumed to die out, and the world come to a dead pause, or face about, and go back where it came from? Can any man tell why? Surely, all experience points in the opposite direction, and bids us hope, that a work so well begun will be carried on until it is consummated in a destiny as glorious as the beginning has been hopeful and auspicious. No matter though the movement may be slow. Enough it is to be sure it is onward; that the law is at work. The end can not be doubtful. Our argument is as follows: Because experience, in the widest field of her observation, testifies to the fact of the existence and validity of this law; therefore experience is a pledge of a high and glorious destiny in the future.

Again, it should be observed that the facts of human experience demonstrate that the ways of God in nature and providence are not destructive, but conservative; and this is significant of destiny. Amid all the changes of earth, and beneath all appearances of decay and destruction, there is a conservative law that comes in to save, and to raise life even from the ruins of death. The seasons, how they come and go, and day and night, how they succeed each other with undeviating uniformity. The summer and the autumn, the winter and the spring come in their proper season, and each is laden with its peculiar blessings. There is no night so long that it is not succeeded by day; nor is there a winter so dreary that it is not followed by the beauties of the spring. The spring gradually prepares us for summer,

and the fruits of autumn provide for the wants of winter. The waste of one season is compensated by the supplies of another, and so by virtue of this law of preservation the world is kept, as it were, ever new. And so it has been through the ages. The herb and the flower come up in the spring time, and grow, as they are watered by the dews and rains, and ripen as they bask in the genial rays of the sun. But there comes a frost, and they wither and die. All nature now assumes the garb of mourning, the appearance of decay and death. Men look out upon fields no longer green, and upon mountains that are hoar and bleak. The trees are leafless and bare, and the winter wind sighs through their naked branches. Man himself shivers in the cold blast. If we confine ourselves to these isolated facts, there will be no hope of redemption from this death; no foundation for confidence that life shall triumph over all this wreck and decay. But take a wider view. Wait the developments of the evolutions of nature, and soon we shall see that back of all these outward appearances of dissolution and decay, there is a great conservative law that comes in as a basis of hope. The seed falls into the ground; and though its form rot and die, its real life remains. The spring cometh, and a new creation rises from the ashes of the old, and thus the movement is onward and upward. Nothing is lost; but all conspires to augment the amount of good, which the Blessed God communicates to the world and the creatures that He has made. Facts like these have a bearing upon the great problem of destiny, and may be applied to our hopes for the future.

There is a phase of human life called death, and this is a fact of experience. 'Tis but the winter of life; and if God reproduces the vegetable world and guards the

fading flower from utter decay, and suffers not the sparrow to fall to the ground without His notice; if the facts prove that He thus cares for that which is least, may we not thus rise from the inferior to the superior, and gather the flowers of hope from the graves of the loved and the lost, and look forward to a destiny at God's right hand? True, we do all change and fade as a leaf. There is many a fragile flower in human form that fades and dies ere yet its full beauty is developed. And even the strong man, who rejoices in his strength, is stripped of his earthly garments as the oak is despoiled of his leaves in autumn, for the irreversible law is, that all that are born must die. But, in the midst of these desolations of death, God is forever the same, and by virtue of the fact that He reigns, there is a morning sun that shall rise upon the night of the tomb, a spring time of life that shall follow the winter of death.

We have thus far treated of experience in its widest aspect, and as it regards the movements of the ages of the past. The individual experience of all those that now live upon the earth, is of the same general import. The mere fact that men love this world, and cling to it with so much of tenacity, is proof that its experiences have been well fraught with blessedness, so that, at least, the joy has triumphed over the pain. Men, indeed, sometimes complain of this world as a world of suffering and sorrow, and denounce it as a vale of tears; but it is worthy of notice that these grumblers love the world as well as others, and are no more ready or willing to leave it. In fact one great source of their trouble is that death is in the world, and they must leave it too soon for their wishes. But the man who candidly examines the book of his own experience, and remembers all of blessedness that has come upon him, will find that, although

there is an occasional page wet with tears, yet the body of the book is well filled with the record of blessings that have come richly upon him, and made his life a thing for which he has cause of abundant gratitude to the Giver of all good. And so the man who will take the trouble to look around him, will find that among those of his fellows with whom he meets, there is abundantly more of joy than sorrow, of pleasure than pain. All of us, in the course of our lives, see a thousand smiles for every tear that meets our eyes, and hear ten thousand voices of gladness for every wail of anguish that salutes our ears.

Thus it is that all the experiences of every year and day, do testify that life itself is a transcendent boon, in the bestowment of which God has proved His abundant goodness, and authorize the hope, nay the undoubted belief, that the life to come, in which all Christians believe, will be a blessing also. The indication is of a blessed and glorious destiny. We know of no single fact, in all the experience of the world, that countenances for a moment the thought that God will bestow a future life upon any soul, as an unmitigated curse; or, that He will confer an immortality which shall bring nothing with it but suffering and misery. He has never done thus in all the past, and there is no reason to think that He will do it in all the boundless future. Sorrow and affliction there are in this world, without doubt. But these have their mission, and become, in their turn, the occasions and the sources of our highest and most refined enjoyments. Such a thing as evil for its own sake, evil not counter-balanced with corresponding good, there is not in this world, nor is there the remotest probability that there will be in the future.

## CHAPTER IV.

### THE UNIVERSALISM OF UNITY AND SYMPATHY.

THE great French philosopher, to whom reference has already been made, propounds what he calls the "solidarity" of the human race, and claims that the doctrine is an original discovery of his own. He means by it, that there are not only sympathies between men, so that they are affected by the joys and sorrows of others, but that the whole race is so compacted and solidified that it constitutes absolutely one body, of which each individual forms a part; and, by consequence, whatever injuriously or otherwise affects any part, affects the whole, just as a diseased limb is felt through the whole physical system. Hence he argues at great length, and with masterly skill and power, that all social systems built upon the principle of an antagonism of interests between man and man, and which seek to elevate one part at the expense of the other, are false and vicious. Unity of interest is the law that should be held sacred. What benefits one is a benefit to the race, and what injures one injures the race, for we are all members of the same body, and must suffer or prosper together. He argues that the different portions of men must advance or recede together, and progress must be in parallel lines. Thus, if one portion of a community becomes very rich, and another portion is left very poor, there is a schism in the body, and by virtue of the fact that both belong to the same body, there is a continuous struggle to meet on *middle ground* between the two. The rich endeavor

to keep all they have got, and the poor to get all they can. The poor seek to pull the rich down, and the rich to keep the poor from climbing up, and the result of the conflict, in the long run, must be a compromise between the two on a line where the rights of both, as parts of a common humanity, shall be respected. The same is true of nations. If one nation regards only its own interests, and pursues them irrespective of the rights of others, it may advance with rapid strides, and place itself far in advance of all others. But there is a penalty to be paid. The law of unity has been invaded. The poorer, the weaker and more ignorant who have been left behind become a millstone about the neck of those in advance. The conflict comes, and the result is, they must meet on a line of compromise, or the poorer and weaker must be destroyed, or otherwise the high and exalted must fall and relapse into barbarism, as has frequently been the case. The cure for these evils is to be found in the recognition of the solidarity of the race, and in social and political systems which shall respect the rights of all, and looking upon all as parts of the same body, seek to promote their interests, and thus to advance together.

With the ingenious and perhaps visionary theory, or rather plan, for the construction of society that Fourier builds upon this basis we have nothing to do. But there can be no doubt that the basis itself is firm and immovable as Atlas. The wonder is, that Fourier himself should have claimed the knowledge of this principle as a discovery of his own, and that his admirers should have lauded him to the skies for having discovered that which is as old as Christianity. He did indeed display wonderful powers of mind, and great originality of thought in his efforts to apply this principle to the or-

ganic structure of human society, but beyond this he merely gave a new name to an old idea. No man can carefully read the twelfth chapter of Paul's first epistle to the Corinthians without finding all that Fourier meant by solidarity shining out clearly as the sun at noonday. And yet this epistle was written more than seventeen hundred years before Fourier was born! He tells us here, "As the body is one and hath many members, and all members of that one body, being many, are one body, so also it is in Christ. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether bond or free; \* \* \* for the body is not one member but many." He then goes on to instance the hand, the foot, the eye and the ear, and other members of the body, as having different functions, but yet going to make up one body, and so compacted and solidified that when one member suffers, all the members suffer with it; and if one member be honored, all the members rejoice with it. The argument is, that in the same manner, we being many, are one, as contemplated in the teachings of Christ, and all necessarily partakers in the joys and sufferings of others. Fourier calls this "solidarity." It were as well to call it the "unity" of our race. This union and common sympathy of man with man, and of every man with his race, is a reason for the truth of a common destiny for all that live.

In order to realize the full force of the argument, it is necessary not only to note the fact of this unity and common sympathy, but also to observe how wide and all-embracing it is. If one were to go into a family circle, where father, mother, children, brothers and sisters, meet around the same hearthstone, and are bound together by the ties of consanguinity and love, and say: here is one family whose interests are one; they are

not only members of the same family, but are so essentially one that they must rejoice or suffer together; so united are they in a bond of common sympathy that when one member suffers all the members suffer with it; he would but utter a truth that is demonstrated by the observation and the experience of every day. Let one member of that family fall sick, and be racked and tortured with pain, and see what a cloud will come over that household! The father's heart will be touched, and the mother will bend over the sufferer, yearning with inexpressible tenderness, nor give sleep to her eyes in her absorbing sympathy with her child. The voices of gladness will be hushed and silent, and the lisping child will say, with quivering lip and tearful eye, "Brother, our sister, is sick." We ought not to think that this is a mere isolated fact in the experience of the world. It is the working and development of a great principle which sweeps the circuit of the race, and encircles all that live upon the earth. Nay more, it embraces higher natures, and reaches onward and upward to heaven itself; for the Lord has taught us that "there is joy among the angels when one sinner repenteth."

If we go further than the mere family circle, and embrace friends and those that we specially love, none will doubt that their interests and ours are in some measure identified, so that we must, in a degree, rejoice or suffer together. If friends are poor, or in distress, or sick and afflicted, we sympathize with them, and find ourselves partakers of their sufferings. If we proceed still further, and embrace the people of the same village, city or nation, it will be admitted that they have all some interests in common. An epidemic which falls upon many, affects all. A revulsion in business which prostrates many, has an injurious effect upon all; and the

general rule is, that we are most prosperous when all around us are in prosperity. Generally, the more happy beings there are around us the happier we are, and the more of suffering there is about us the more we suffer. Nobody doubts this, so far as individuals are concerned. But when we advance another step, and aver that this principle embraces the entire race, and is as true of nations as individuals, that it is, in fact, a universal law, binding upon our entire humanity, many are disposed to doubt the truth of the statement. And yet one of these positions is no more true than the other. There was a time when the several States of our National Union dwelt together in peace, and prospered as no nation ever before prospered; and it was true, then, that they all rejoiced together. Again, there was a time when they were torn by divisions and engaged in a bloody war, and then it was true that they all suffered together, and the tears fell in every village and hamlet, and on every hearthstone, through all the length and breadth of the land. Nor did it end here. A law had been violated which was wider in the sweep of its binding force than a single nation or people. The nerve thus smitten vibrated through the body, and other nations felt the pain. The industrial interest of Europe felt the shock, and not a few of her toiling masses were reduced to the verge of starvation, by a war which was waged, not near them, but on the other side of the globe.

And so, also, the armies and navies, and fortifications that are kept even in times of peace, and supported at vast expense, from the productive industry of the race, are but the tax levied upon all nations, because of the fact that they have interests in common with which they fear to trust each other. And so it is in all departments of human society. The courts, and judges, and

jurors, and sheriffs, and constables, and jails, and prisons, supported at such vast expense, to protect the life, liberty and property of the people, are the tax imposed upon them by the vices and crimes of those in whose welfare they vainly imagine they have little or no interest. All these things go to prove that there is, indeed and in truth, a law of Unity, which runs unbroken from the highest to the lowest of our race, identifying the happiness and prosperity of one with the other, and making the interests of one the interests of all. Just as the human body thrills with pain, if a finger or a toe is probed, so the great body of the race suffers from an injury inflicted upon its humblest member. Borne by a thousand nerves, the pain will reach us in one form or another, even though the original injury was done to one who dwells on the other side of the ocean. A common and glorious destiny may be fairly argued from this great law of human unity and common sympathy. To sunder the race, and sink one portion to endless and intolerable wretchedness, and raise the other to pure and unalloyed felicity is clearly impossible, because by all the strength of this law they must and will sympathize with each other.

If it be said that some are happy and some miserable in this world, and, therefore, it may be so in the next, the answer is, none are perfectly happy or perfectly miserable here; and, in the next place, those who are comparatively happy here, do sympathize and suffer with those that are miserable; and there is an abatement from their happiness, caused by the sufferings of others. The only way to avoid the conclusion, is to sever this bond of sympathy, so that there shall be no feeling of interest in others; and this is to petrify the heart, and make it incapable either of pleasure or pain,

enjoyment or suffering. A heaven full of stoics, who had no sympathies with their fellows, no hearts to feel for others' woes, would be as devoid of happiness as if it were filled with a multitude of statues carved from marble or ice. So, then, one common destiny, and that a happy one, is the only hypothesis on which the idea of happiness for any can rest, and the only admissible conclusion from the law of sympathy and unity which pervades the race, and utters now and forever the fiat, "If one member suffers all the members suffer with it."

If we look further at this matter we shall see how clearly the idea of a common and glorious destiny flows out from the utter impossibility of the contrary hypothesis. Let it be remembered that we do not now argue the question of destiny as against skepticism, which denies a future life as the destiny of any portion of the race, but against those who admit immortality as the destiny of all; but hold that it will be, to some, an immortality of unmingled felicity, and to others one of utter wretchedness; and this, we affirm, is impossible, because of the fact of the law of unity and sympathy which pervades the whole human family. The following are some of the difficulties with which we shall meet if we maintain that this great family is thus to be divided in destiny:

1. The division must be arbitrary, as will appear from the following illustration: Commence with the best man that we can find on the earth, and place him by himself; then select the next best man, and place him along side of the first; and by his side the next, and then the next; and so on until we come to the worst man living. It will be a long line, of course, and going downward from the best to the worst, or upward from the worst to the best, the ascent or descent will be gradual, and

between the steps there will be but a shade of difference. The question is, where shall we draw the line of division and say, all on this side shall go to heaven, and all on that shall go to hell? If we say, "Here is the line, all on this side must go away into sufferings intolerable and endless, and all on that shall ascend to a scene of uninterrupted felicity;" reason will whisper in our ear, that, between the two proximate individuals, there is but a shade of difference, and there is no reason why of two so near alike, one shall suffer and one enjoy eternally; and, therefore, the division is arbitrary, and in utter violation of all justice, all right. But,

2. Allowing that an arbitrary division of this sort, though unjust, is possible, it is clearly impossible to break the chain of sympathy, which unites these sundered parts, so that the one shall not partake of the sufferings of the other. It is quite likely that this line of division may fall exactly between two brothers, and that all along, every man on the one side shall have a brother on the other. Certainly they are all brethren of one race, but granted that the remorseless tyranny of an arbitrary despot might let fall the sentence of separation between these brothers, who love one another with tenderest love, and send all on the one side down to the abyss of endless woe; yet there is one thing that can not be done. Nothing can prevent the others from sympathizing with them, and suffering with them. Nothing can quiet that smitten nerve of sympathy which quivers for the woes of its kindred. No power can prevent, every loving soul of them, from crying, "Oh! that my head were waters, and mine eye a fountain of tears, that I might weep day and night for the woes of my brethren, my kinsmen according to the flesh." Nor can anything dry up the fountains of sympathy that are opened

in heaven, and prevent the "spirits of the just made perfect" and the angels from weeping in pity. We may, in thought, fill hell with agony immortal, but in so doing we infallibly fill heaven with tears of sympathy, and there is no help for it. Behold the mother with her child, the dear image of those whom the Savior took in His arms and blessed, and said, "of such is the kingdom of heaven." Do we remember what a deathless fountain of love there is in that mother's heart, and how fondly she will cling to that child through life, whatever its course may be, and what bitter tears she will shed when it shall be plucked away by the hand of death? Does any man pretend to say that there is anything capable of so transforming that mother, that she can enjoy an ecstasy of perfect bliss by herself alone, or be indifferent to the sufferings of her child? Nay, in all God's universe, there is no heaven, there can be none, to the mother whose child is in hell. Lonely and desolate, the gold of the eternal city would be dust beneath her feet; and could she do it, she would leap from the battlements of highest heaven, and plunge to the depths of the nethermost hell, if there she might enjoy the poor privilege of mingling her tears with those of her child. And is it thus that men would sunder the ties of love, and outrage all human sympathies? The thing is simply and absolutely impossible, as connected with the idea of joy even in heaven. God has made us members of one body, and it was and is, and ever shall be the law, that "if one member suffers, all the members suffer with it."

Let it be remembered that this love of man for man, which gives us an interest in the welfare of all that are of the same humanity; these kindly sympathies that lead us to rejoice with those that rejoice, and weep with those that weep, are not the corruptions of human na-

ture, but they are the holiest and best feelings of the heart. We are commanded to exercise them; to give them free course, that they may run and be glorified. The priest and the Levite, who passed by on the other side and left the wounded traveler to welter unaided in blood, by the wayside, were condemned, because they manifested no sympathy for the sufferings of a fellow-creature; but the Good Samaritan is approved, because he had a heart to feel and a hand to relieve. It was precisely this love, this broad sympathy for the poor, the sick, the lame, the halt and the blind, and for every kind and form of human suffering that distinguishes Jesus, and gives Him the pre-eminence in point of real worth over all others. This love of the heart, these kindly sympathies of the soul He came to nurture and cherish, and this nurture and culture is the great object of His religion.

Precisely here is the defect of religious systems of the present age. They ignore this unity and common sympathy entirely. They do not seem to know that there is any law of nature or of God, to prevent one man from being perfectly blessed, though every other man were perfectly unblessed. They rive humanity asunder in the outset, and assume that it consists of two parts whose interests are so diverse, and whose sympathies are so completely obliterated, that the endless damnation of the one is nothing to the other. They will not allow that the one can or may sympathize with the other, or suffer on their account; nor that the endless sufferings of the one will abate one fraction from the joys of the other. The lack of logical consistency in these systems, and their violations of the principles of reason might be excused, would they leave man his love for his fellow-man. But this war upon that love which

is the essence of all true religion; this attempted obliteration of the bond of sympathy, even from the heaven that is promised; this persistence in preventing the saints in glory from feeling a throb of compassion, or shedding a tear over the inconceivable sufferings of myriads of their own race; this it is that marks these systems as the very antipodes of the Gospel of Christ, and proves them to be the offspring of the wisdom that is from beneath.

On the other hand, it is the glory of Universalism, and one of the marks of its divine origin, that its spirit is the spirit of love, and it meets, as no other system meets, the wants of the soul in its deepest love, and in its broadest and most tender sympathies. Its utterance is, God has made us all members of one great body, so that our interests are now and ever one. He requires us to love one another, and to sympathize with one another in sorrow and in joy. It regards this love and these united sympathies as prophecies of destiny, and bids us indulge them freely and with full assurance that they shall not be outraged; but God himself will respect them. The mother may love her child without fear that her love will become a fountain of bitterness, in the fact that its object is doomed to hell. And so man may love his brother and have no fear that, by and by, his brother may be a demon in hell, and all his love for him wasted and lost, and worse than lost. If a man really believes in the common dogmas of the day, he can not love his children without being tortured with the thought, that they may one day be plucked away from me and consigned to the tortures of the pit of despair. He can not love his race without suffering from the fear that half of them are doomed to an eternity of suffering without mitigation or relief, and the more he loves them, the

greater will be his anxiety and sorrow on their account. The worst of it is, that it is not the bad men, the hard-hearted and the unfeeling, who are tortured by this false theology. But it is the loving, the kind, and the sympathetic that are lacerated and made to bleed at every pore. But, believing in Universalism, one can love his children, and rejoice in the hope of glory and eternal union in the better land. He can love his race, and be cheered by hope for them, and the more he loves them the greater will be his joy on their account; and heaven itself will be all the more glorious, because of that sympathy which gives him an interest in the welfare of a great race that has been redeemed, and shall be blessed at God's right hand forever and forevermore.

## CHAPTER V.

### THE UNIVERSALISM OF CAUSE AND EFFECT.

THE wise man gave utterance to no ephemeral phenomenon, but to a permanent and abiding law, when he said, "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death." It is not that life is a supplementary bounty bestowed "*ab extra*," for the practice of righteousness, nor that death is an arbitrary punishment threatened for the pursuit of evil. But God has so made man, and such are the nature and constitution of things, that by the operation of uniform and undeviating laws, the legitimate tendency of righteousness is unto life, on the one hand, and on the other, the pursuit of evil involves death as its legitimate result. Of course, then, there can be no such thing as an endless pursuit of evil, for the simple reason that such pursuit is sure to be cut short by death; not death arbitrarily imposed, or as a universal fact of human experience, but death invoked and involved in the evil pursued. So, on the other hand, there can be no failure in the pursuit of life, for the reason that the life itself is involved in the pursuit. Righteousness embraces whatever is good, and we will substitute the term good for it, as making the antithesis more perfect. Good tends to life, evil to death, and we argue the final triumph of good over evil from the truth that good is self-perpetuating and immortal, while evil is suicidal. There is in the one an inherent and self-perpetuating immortality, by virtue of which it shall live while God lives; and in

the other there are seeds of dissolution, and it requires no more than the working of its own elements to insure its destruction.

In the first place, this principle is clearly and unmistakably indicated in the physical universe. The outline of it is impressed upon the heavens and the earth. There is a great and most wonderful universe around us in the regions of space. The sun is the center of a system, and its vast body is as large as a million of worlds like ours. The earth, "self-balanced on her center hung," moves around it in an orbit some two hundred millions of miles in diameter. Nearer the sun, and within the circle of the earth's orbit, are other planets, and beyond us still others, stretching out to distances inconceivable, until Uranus and Neptune sweep along their vast circles, whose measure, as compared with that of the earth, is as the circuit of the earth compared to a wheel upon a coach. This is the solar system, and beyond this there are other suns and other systems peopling the immensity of space, and countless orbs moving in the paths marked by the finger of the Almighty, and obedient to the fiat which said, "Thus far shalt thou go, and no further." Regularity, uniformity, harmony and undisturbed order pervade these myriad worlds in all their movements. Who does not see that this order, regularity and harmony are the very sources of their safety and perpetuity? This obedience to the laws, impressed upon the worlds by the Creator, tends to their life and preserves them through the ages. Occasionally there may be a slight perturbation, and some of these worlds may be caused to deviate slightly from the line of their orbits by the attraction of other planets, but beneath this there is a conservative law, and they move on, and with infallible certainty accomplish their courses.

in due season. God saw them at the first, and in the judgment of infinite wisdom pronounced them good, yea, very good, and the good that is in them has tended to life, and has preserved them. So long as they remain as they are, and move as they have moved, their perpetuity is certain, and the mere fact that God has made them subject to the laws of attraction and movement, is the proof that they are self-perpetuating, and in no danger of dissolution. But let us imagine now a disturbing force, negative or positive, and how soon would this goodly frame of things be changed! Suspend the law of gravitation, so that there shall be no attraction toward the sun, and at once every planet would slip from its orbit and go off in a tangent, to wander lawless through the skies, to be dashed in pieces on other planets, or swallowed up in the vortex of other suns. Suspend or abrogate the centrifugal force, so that there shall be no tendency to fly off from the sun, and down would go every planet into the sun. Let this disorder become universal in all worlds, and what a wreck of matter and crush of worlds would come! But this state of things must of necessity be short. The evil would kill itself; the warring worlds would crush and shatter one another, and broken up into a chaotic mass, if there were left one law in the universe, all matter would arrange itself under that law, and order would come again with the infallibility of fate. The endless continuance of the evil is simply impossible, for the reason that it would destroy itself. So, then, it is true that, even in the material universe, good is immortal and self-perpetuating, and evil is suicidal or self-destructive, and doomed to die.

Take another illustration: The earth hath need of sunshine and rain, and these are supplied by natural

laws. Every morning the sun rises and pursues his journey through the skies, giving light and heat to the earth. And when the surface of the ground becomes dry, the clouds come over the face of the sky, and pour down the refreshing rains to make the earth green and beautiful, and thus God giveth the "early and the latter rain," so that our storehouses are filled with food, and our hearts with gladness. No one can doubt that these arrangements of Divine Providence are beneficent and good; nor can it be questioned that these alternations of sunshine and rain tend to life. Their mission is to perpetuate and not to destroy, and working in harmony, there is no danger of their failure. They are the sources of safety and not of danger, and they may work through the ages without wearing out or coming to an end. But it is not so on the other hand. It sometimes happens, indeed, that there is a violent storm, a tempest, or a tornado, but neither of them is self-perpetuating. Such are the laws of nature that a tempest or tornado must of necessity be limited in extent and short in duration. They make war upon themselves, and must infallibly destroy themselves. We need not go into an explanation of the philosophy of the matter. It is enough to state the fact, known to all well-informed philosophers and accurate observers, that the extent and duration of a storm are measured by its violence, the rule being, the greater the violence the less the extent and duration. A gentle breeze may blow and small rain fall over a large territory for a week. A strong gale and copious rain may prevail over a considerable tract of country for a day or two. But a genuine tornado, which sweeps all before it, and leaves nothing but desolation behind it, can not exceed a mile in width, or endure an hour. Generally speaking, they are less than

half a mile in width, and their violence is spent in less than ten minutes. The philosophy of it were easily explained, but that would occupy too much space in these pages, and we give merely the statement of the fact, that the most violent and destructive storms are of small extent and brief duration, their very violence confining them, and working their destruction; so that, like all evils, they are suicidal. The normal condition and undisturbed action of the elements tend to life, and to a perpetuation of the needful alternations of sunshine and rain; but disturbing forces, in their effects, react upon themselves, and work their own destruction. Sometimes, also, there is a dearth or famine; but it is always confined to a small territory, and is of short duration. While it lasts, the old mother earth is, as it were, resting and recuperating her exhausted energies, so that she may bring forth more abundantly; so that the very famine furnishes the means and opportunity for its own destruction. Greedy men may tax the ground beyond its capacity, and rob the earth by taking everything off and putting nothing on; but the inanimate earth will resent the robbery and put an end to it by refusing to yield her increase. On the other hand, it is true that generous culture tends to life, and to perpetuate the fruitfulness of the earth.

Another remarkable illustration of this law of preservation of good, through the destructive tendency of evil, may be found in Professor Espy's Philosophy of Rain, which we take to be as clearly demonstrable as the law of gravitation. It is briefly this, that rain is always produced by the ascent of heated air into the colder regions above, where the moisture it contains is condensed by cold, and falls in drops of water. It follows, then, that any cause which sends up from near the

surface of the earth large quantities of heated air tends to produce rain. Fire, when it breaks loose, is a most destructive element. But it can not rage long, for two reasons: the first is, that it consumes the substance on which it preys, and must sooner or later go out for want of fuel, and the more vehemently it rages the sooner it must go out from this cause. And the second reason is, that it heats the air, and the heated air rises, because it becomes lighter than the surrounding air; and, thus, the fire sends up the material of which rain is made; and invokes the waters from above to come down and put it out. A great fire tends always to produce rain. It is not maintained that a great fire always produces rain, and in justice to the memory of a great and good man, now dead, it should be stated that Professor Espy never affirmed that much. But what he taught, and what is true, beyond all question, is, that rain is produced by the condensation of the vapor in heated air, which rises from the lower to the higher and colder regions. A great fire sends up this heated air, and thus tends to produce rain. But whether in a given instance it shall actually produce it, depends upon other circumstances not always present, and which need not now be explained. The fact is, great fires do sometimes produce rain and sometimes they do not, because the circumstances under which they occur are not favorable to that result. Often it happens that the fires which sweep over the broad prairies of the West, are actually put out by the rain that they produce; but sometimes they burn until they go out for want of fuel. In either case they are self-destructive and do go out; so that they are of short duration. But it seems a remarkable illustration of the principle that preserves the good and destroys the evil, that the most dangerous and devouring of the

elements when it breaks loose, and rages with most vehement heat, should all the more send up the material from which, in God's great laboratory, the rains are made; and thus tempt the waters to come down and put it out. Thus suicidal is evil in all its forms. But the fire, under control and subject to law, is a great good, and in that form it tends to life. It warms the blood and moves the lungs. It melts the ore, and causes it to be molded into forms of beauty and utility. It smites with the ponderous hammer, causes the mighty engine to creak, fills the lungs of the iron horse, and sends him forth with the speed of the wind; and, in short, augments power, and gives life, activity and energy to the industry of the world. This it is that tends to life, and in this the fire itself is not destructive but conservative.

One more illustration must suffice on this head. The human body is a machine, curiously and wonderfully made. Its normal condition is that of health. The exercise of all its powers and faculties in the right direction tends to life, and the influence is conservative. In fact, the preponderance is in favor of health, and ease over sickness and pain. Nobody imagines that there is any danger from a healthful condition of the body. Nobody fears that good health will make war upon itself, and produce sickness or death. It tendeth to life; but when a disturbing force comes in and breaks up the laws of health, and men become sick, then comes danger; and that condition of things can not continue long. Fever can not always boil the blood, nor pain rend the nerves, because the tendency is destructive, and soon death, if nothing short of death, is sure to kill the fever and destroy the pain; so that, in this form, the endless perpetuity of the evil is simply and utterly impossible. *And so it is that good lives and evil dies.*

In the moral and spiritual domain of God this principle obtains. It is customary for men in these days to speak of the moral world as a scene of uproar and confusion, in which evil is predominant and triumphant, and to invest evil with a self-perpetuating power, which gives it immortality. Hence, prophets of evil are many, who proclaim in the name of the Lord, as they say, that the moral world is waxing worse and worse; the evil is progressing and prevailing, and the little good there is left is fast dying out; and they fear that it will die out entirely, and are certain that evil is at least co-eternal, if not more than co-extensive with good. We have no faith in this somber view of things, and, therefore, we propose to show that the triumph of moral good over all evil rests upon no temporary expedient or isolated facts, but upon broad and universal principle, that good tendeth to life, and is immortal; while evil is tending to death and is self-destructive, and must die, if by no other means, yet full surely by its own hand.

If we go into a family where the parents love the children, and children love the parents and one another, and where, in fact, the law of love is observed in all the intercourse of one with another, we do not see anything there that indicates decay to that family. Let them love on and practice their love; let harmony, and truth, and kindness prevail more and more, and the more stable will be the foundations of that house, and the greater will be the assurance of perpetuity and life. But let evil approach, and the law of hatred come in and usurp the place of the law of love. Let strife and contention take the place of harmony and peace. Let the husband cease to love the wife, and the wife the husband, and the children hate the parents and one another. It needs not a prophet, or the son of a prophet, to predict that

this state of things can not last long, or that the downfall of that family is at hand, and the strife must end; if in no other way, yet surely in rending the family in fragments, and scattering its members abroad. And so in community at large. Let the law of love be observed. Let righteousness, truth and justice prevail in all the intercourse of man with man. Let the counting-room and the warehouse, and the workshop be temples of truth, and let honesty and integrity enter into all the marts of business and halls of legislation, and how firm a foundation will thus be laid for long-continued prosperity and peace! All these do tend to life. But reverse the picture, and see if moral evils can thus perpetuate themselves. It is said that vice is contagious, and has power to reproduce itself; but that is true only in a limited extent. Intemperance, for instance, may produce intemperance, but the proselytes made are not all soldiers in the army of intemperance; but when multiplied greatly they make war upon the cause they espouse, so that the loathsome drunkard in the gutter becomes an eloquent advocate of temperance, and speaks with a warning voice to every passer by to avoid the cause of such degradation and ruin. Reduce it to universal practice, so that every man, woman and child shall become a drunkard, and the burden will be so great that it can not be borne, and the people would be absolutely compelled to be sober or die. So, then, intemperance is weakened rather than strengthened, when reduced to universal practice. So, also, theft may prevail, and to some extent reproduce itself. But every thief is not a soldier battling for theft. When it extends so that thief preys upon thief, the sin begins to make war upon itself, and to reduce it to universal practice, *would insure its overthrow.* Suppose every man in the

United States were to turn thief and robber. No man can sleep in his house without being in imminent peril of having it broken and pillaged; and none can walk abroad without being assailed and robbed. Theft and robbery prowl at every corner, and none are safe for a moment. How long would that state of things continue? Not one year. The evil would be felt to be so enormous that it could not be endured; and the mere instinct of self-preservation would compel the people to band together and rise in the majesty of their power to put down the accursed thing that pressed upon them, well nigh to the crushing out of all their life. So indispensable are truth and honesty to human society, that thieves and robbers are absolutely compelled to practice them with one another. They can not live without them. But if righteousness reproduces itself, its cause is thereby strengthened. If we make an honest man we make a friend of honesty, and he will do us good, and the more we make the better it is for us. But if we make a thief we make an enemy, and he will rob us; and, then, we shall curse robbery. And when it turns out that some one robs him, he, too, will curse robbery; and by and by the two will join hands and try to put a stop to robbery. And thus it appears that the evil we seek to propagate makes war upon itself, and reduced, to universal practice, must infallibly destroy itself. Hence, again, the endless perpetuity of evil is simply impossible. Conjure up a hell, in the future world, as bad as can be imagined, where all the powers of evil shall have full scope, and it must be a short-lived affair, for it would annihilate itself if left to itself, for evil tendeth to death. But good is immortal; its tendency is to life, and it shall live forever.

See, then, how firm a foundation of hope is here laid

for the final triumph of good over all that bears the form of evil, in the fact that, by the enactment of the Creator, the tendency of the one is to live and of the other to die, and that consummation shall surely be reached. God himself is good, and the fixed principle of His government is to do good and perpetuate good. Sin may abound for a season. The powers of evil may muster all their forces, and gather up all their strength for the battle against the good and the true. It may conquer for the time being, and "whelm nations in blood and wrap cities in fire," and deluge the earth in crimes of a crimson dye. But these are phases that appear upon the surface of things. High above them all sits the ever-blessed God of goodness, upon His throne of thrones; and deep down below the surface of the agitated waters runs the eternal law of His enactment, proclaiming the destiny of good to live and of evil to die; the one immortal, the other doomed to destruction. Then let the battle rage, and in the midst of its fiercest strife, we may possess our souls in patience, for the good can not die; but life immortal shall rise from the ruins of death, and God, the only good, shall be all in all.

## CHAPTER VI.

### THE UNIVERSALISM OF THE OLD TESTAMENT

THE Apostle Peter characterizes the doctrine of the "Restitution of all Things" as that which "God had spoken by the mouth of all His holy prophets since the world began." The New Testament was not then written, and the allusion is doubtless to the old prophets and sages whose teachings are recorded in the Old Testament. The present chapter is, therefore, devoted to a consideration of the Universalism of the ancient scriptures. Let it be understood, in the outset, that we have but little confidence in the prevailing method of proving doctrines by mere textual expositions of certain passages. The doctrines of the Bible are taught rather in great principles than in the mere formula of words, and we are always suspicious of any doctrine that can only be made out by a mere construction of terms and phrases. On that basis the controversy can never be ended. Only when we fall back on first or general principles can we find a solid landmark by which we can stand. Take, for example, the doctrine of endless punishment. There is no principle upon which that doctrine can be justified, except it be the principle of retaliation, or evil for evil. That principle does not belong to the Divine government, and therefore the doctrine can not be justified on that basis. What, then, is the resort of its advocates? Simply to a few, a very few words and phrases. "These shall go away into everlasting punishment." Those that blaspheme against the Holy Ghost "shall be in

danger of eternal damnation." These two passages, and a few others, constitute to-day the foundation of the doctrine of endless misery, and the argument rests upon the mere force of that word everlasting, which happens, once in all the Bible, to be used in connection with the word punishment.

It avails not to show, as has been done by Universalists from the time of Clemens Alexandrinus, in the third century, to the present day, that the word is used all along in the Scriptures in a limited sense, and applied to things that do end, and, therefore, the fact that it is applied to punishment does not prove it to be endless. It is of no use, the opponent will plunge into the Greek, and tell us that the same word is applied to the life of the righteous, and on the mere force of that one word will continue to denounce endless woe upon his fellows, just as if the Father of all mercies and the God of all goodness will forsake the fixed and immutable principles of His government, and become the endless and merciless tormentor of His own creatures; and that earth-desolating, heaven-depopulating and hell-perpetuating fact can be legitimately proved by a criticism upon a single Greek word! Men may carp, and curve, and strain words and phrases, and use the sharp knife of criticism, guided by a microscope that reveals the smallest imaginable fiber of Greek roots and Hebrew paradym, until the crack of doom, and the controversy can never thus be ended. But, all this time, there stands the eternal principle, that God is good and punishes men in love, as a father his children, that he may do them good; and in the light of that clearly-revealed principle, the doctrine of endless hell torments can not stand an hour, and mere isolated words are but *cobwebs*. But this "strife about words" can prolong

the controversy, if kept up with principles out of sight, and that is about the only good that it can do.

It is conceded that the doctrine of the final "restitution of all things" is not announced in the Old Testament in the same terms, nor with the same clearness that it is in the New, and if any man thinks that he can gain any advantage from that concession, he should be reminded that the orthodox commentators themselves concede that the doctrine of endless punishment is not taught in the Old Testament at all. The truth is, neither Moses nor the prophets knew or pretended to know anything about the state or condition of the dead, except this, that they went to "*sheol*," which to human vision was utterly unseen and unknown. But they did know and teach those great principles of the Divine government from which the "restitution of all things" is the only legitimate result. That God was good, and sought to do good; that His goodness was everlasting, and His mercy endured forever, while His wrath was but for a moment; that He pitied those that he punished, even as a father pitieth his children; that He practiced in all His ways the principles of justice and equity, and reigned supreme over all. These things they taught. We need not make quotations, for every man who has read the Bible knows that these great principles pervade the teachings of all God's prophets since the world began; and we claim that the fact of the Divine goodness, and mercy, and justice is the proof of the "restitution of all things," because the tendency of these attributes is conservative, and they work to restore, and not to destroy. And although it is true that the old prophets did not know, or announce in direct terms, the state or condition of the dead, or plainly indicate the particulars of destiny; yet they did look forward with joy to the

coming of one who should pour light upon the darkness of "*sheol*," and reveal the truth of destiny, and none of them seem to suspect for a moment that it could be anything else but grand and glorious. It is chiefly in connection with this Messenger, whom they called the Messiah, who would come to restore, and not to destroy, that they spoke of the "times of the restitution of all things."

We now proceed to the justification of the fact, that this doctrine of restitution is taught in the Old Testament. Begin with Moses in the Genesis, and we find the promise recorded on the threshold of man's career upon the earth. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." We do not intend to be guilty of the folly we have condemned, in straining words and phrases. The books are generally agreed, that the seed of the woman, to which allusion is here made, is Christ, and the indication is, that He will crush the head of the serpent, who is none other than Satan, the great progenitor of evil. The head of the serpent is the vital part, and to bruise, rather crush, the head of the serpent, is to destroy him. But the heel of man is not the seat of his life, and a bruise upon the heel is but a temporary evil, and the doctrine is, that while Satan might injure Christ and cause Him to suffer slightly for a season, yet ultimately Christ should triumph and utterly destroy Satan. This is what Orthodoxy itself deduces from this teaching of Moses. We think the construction of the passage thus is somewhat strained. Rather the seed of the woman is simply her posterity, which, of course, includes the whole human race. The serpent was no supernatural devil in disguise, but is used as an emblem or personification of

evil; and without criticising words or straining language, we may see revealed here, on the first manifestation of evil, the great principle that the good is an overmatch for it. Man's heel may be bruised by it, and for a season he may suffer from it; but it is not fatal. But the head of the serpent shall be crushed. The evil is not eternal; but it is doomed to die. And then shall come the "times of the restitution of all things," when the good shall have triumphed over the evil, and restored to the condition that he occupied before the evil entered; man, even the entire race, that proceeded from the woman shall be holy and happy forever. It is not pretended that this restitution is here announced in as many words, but the great principle of the supremacy of good and the destruction of all evil is involved in all the words used, and the imagery employed; and, hence, the "restitution of all things," is even more unmistakably taught than it could be taught by the mere force of words, which, at best, often change their meaning. If Moses had used the phrase "restitution of all things," he would have weakened rather than strengthened his position; for men would have quibbled about the meaning of it, just as they now do about its import when used by Peter. But personify evil on the one hand, and call it the serpent, and place humanity on the other, and call it the seed of the woman; and then let the battle begin, and end in the crushing of the head of serpent, while the heel only of man is bruised, and the truth of the victory of the one and the destruction of the other is plain to the mere child through all ages. Thus, then, we find the "times of the restitution" indicated on the moment that evil was first manifested upon the earth.

To Abraham God revealed himself, and said: "By myself have I sworn, saith the Lord, for because thou

hast done this and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars in heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gates of his enemies, and in thy seed shall all the nations of the earth be blessed." Taking this promise to Abraham as we find it, and as it must have been understood, even by those who knew nothing of Christianity, it is pervaded with the same principle to which we have alluded, and points significantly to the times of the "restitution of all things." The prominent and unmistakable idea is that of a conflict between the ever-increasing seed of the Patriarch and his enemies, and this is a temporary conflict, the result of which is the triumph of the former, even to the possession of the very gates of the strongholds of the latter; and the final issue is blessedness to all the nations of the earth. This promise to Abraham is, in the New Testament, identified with the Gospel, and even called the Gospel itself; and the blessings here promised to all nations, and families, and kindred of the earth, includes all the good that comes from the triumph of Christ over all, and the subjugation of all things to Himself, and of Himself to God, until "God shall be all in all."

But we choose rather to deal with general principles than with particular constructions; and we insist that this promise to Abraham bears upon the face of it, and conveys to the mind of the superficial observer the idea of the complete triumph of the seed of Abraham over all enemies; and the coming era of blessedness for all the nations of the earth, and that, hence, there is in it an indication of the "times of the restitution of all things." It were impossible to crowd into a single

chapter all or even a tithe of the passages from the prophets of old, where this doctrine is recognized, and this principle most plainly announced. When David repeats over and over again, that the "mercy of the Lord endureth forever, and His wrath is but for a moment," and Solomon says, "weeping may endure for a night, but joy cometh in the morning," they do but utter what is the concurrent testimony of all the prophets, that the reign of evil is short, that the good must and will triumph at last, and that, hence, the restitution of all things must come.

We give only a few more instances in which this principle is clearly set forth. In Isaiah xlv: 23, we read as follows: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." To say nothing of the remarkable strength and force of the words and phrases here employed, nor to insist on the rigid exposition of terms, it is evident that if the passage means anything, it carries upon the face of it the principle of the supremacy of God over all forms of evil, and announces the truth, confirmed by the oath of Him that can not lie, that He will destroy all evil, reduce all rebellion and sin, and establish and confirm the reign of universal righteousness and peace. "Every knee shall bow to Him, and every tongue shall confess that in Him they have righteousness and strength;" and thus the restitution of all things shall be complete.

It has been said above that the prophets did not know or profess to know or teach, the exact state or condition

of the dead, and that, hence, they did not and could not announce the particulars of man's final destiny. Nevertheless, they did announce principles that involved the triumph of good over evil, and carried those principles out so far as to announce the general truth—that sin should be finished, transgression should end, and the reign of righteousness should be universal. It is also true that, although the prophets did not pretend to teach what was or what should be the state or condition of man after death, so far as any particulars are concerned, and although "*sheol*," or the state of the dead, was to them a dark and inscrutable mystery, yet they did believe and teach that there was one coming, in whom the spirit of wisdom should dwell, and who should remove the vail and reveal to a wondering world the destiny that awaits them on the other side the Jordan of death. What kind of a message they expected from him, what was the nature and character of the destiny they thought he would announce, and what a vision of glory they anticipated to dawn upon the world, when the truth of destiny should be revealed, we may infer from the testimony of Isaiah, ch. xxv: 6, 7, 8: "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." We do not now press this passage into the service, as containing a positive announcement of the final destiny of man, or of his state and condition in the future world; nor do we say aught of the peculiar force

of the language. Let it be admitted that the "all people" here means somewhat less than the whole race, and that the passage is not a direct and positive announcement of destiny; but it is more and better than a mere form of words setting forth destiny. And why? Simply because it reveals a principle that pervaded all the thoughts and feelings of the prophets, and indicates their fixed habits of thought in the premises.

Here are the facts in the case. From the beginning, death had been in the world. All men had bowed alike before him. "Man dieth, yea, he giveth up the ghost, and where is he?" That was the question which pressed upon the ages. That question Moses and the prophets could not answer, except in saying the dead were in "*sheol*." And what was "*sheol*?" It was an unknown and unseen underworld that no human eye could penetrate. Its scenes were all concealed, and over the faces of all nations and people there was a vail so thick that they could not penetrate the regions of the dead, or know the destiny of the loved and the lost. But Isaiah, in common with all the prophets, looked forward to one who was to come and remove that vail and destroy the face of that covering, thus pouring light into the darkness of "*sheol*," and enabling them to look into the mystery of death, and behold the destiny that was beyond. And what sort of a vision did they expect thus to break on the eyes of the world? That vail being removed, what did they expect to see? A divided world? A sundered race, one-half of them rejoicing in heaven, and the other half wailing in the agonies of an endless hell? Nothing like it. But when that vail should be removed, the prophet expected such a vision of glory to break in upon the world that the mere pros-

pect of it should be "to all people a feast of fat things full of marrow, of wines on the lees well refined." The opening of that vision by the removal of the veil that intervened between man and destiny, should swallow up death in victory, remove his sting, and take the fear of him all away; and by it the tears that had fallen over the possible destiny of the loved and the lost, should all be wiped away. And so this feast of fat things full of marrow, this victory over death, this wiping away the tears from all faces, this joy upon the earth, unspeakable and full of glory, is not destiny. It is only the antepast of destiny. It is the mere effect of the removal of the veil, and the vision of destiny; and the destiny itself is as much better than this as fruition is better than hope.

If the vision of a world of bliss and a world of woe, a scattered and broken race hopelessly divided in destiny—the one part rejoicing in heaven, and the other part sinking forever deeper and deeper in hell, and that without hope of relief or end to their torments—if a vision like this can answer the conditions, make unto all people a feast of fat things, swallow up death in victory, and wipe away the tears from the eyes of humanity, then it may be that such was the vision that Isaiah expected to burst upon the world when Messiah should remove the veil, and reveal the state of the dead, and in that case he did not testify of the times of the "restitution of all things." But if it may be presumed that there is a heart in man, and that there are sympathies that make the interests of one the interests of all, so that a blessed hope for all that live is necessary to fullness of joy, and the victory of death, and the cessation of sorrow and crying, then is the vision of destiny in

the future world a glorious vision, and then did the prophet testify of the "times of the restitution of all things."

The brief outline that has been given, imperfect as it is, will go far to show that the apostle was perfectly right when he said that this doctrine of "the restitution had been spoken by all God's holy prophets since the world began."

## CHAPTER VII.

### THE UNIVERSALISM OF THE NEW TESTAMENT.

IN the Old Testament, Universalism is taught rather in the recognition of the great principles of which it is the legitimate result, than in dogmatic forms and phrases. The New Testament builds upon the foundation of Moses and the prophets, amplifies those principles, and more definitely announces the conclusions to which they lead.

The paternity of God is the prominent feature of the Gospel. There is no necessity of referring to a multitude of passages in proof of the fact that the New Testament everywhere proclaims God as a Father, and His government as paternal. That much all admit, and none hesitate to teach their children to pray, saying, "Our Father who art in heaven." It is true that some of the writers of the Old Testament, in their best moods, gave utterance to the idea of the Divine paternity, but the pervading idea of God and His government, all along through these Scriptures is, that of a Ruler and King, powerful, wise and good, it may be, but nevertheless a stern and august Monarch, more to be feared than loved, and such the awe of Him that the only title regarded as really descriptive of Him, was the ineffable name, Jehovah, which no devout Jew ventured to pronounce. Even into this day, in the reading of the Scriptures in the Jewish synagogues, that name is **not** heard, but as often as it occurs, they read "Adonoi," instead of Jehovah.

But the moment we come to the New Testament the state of the case is entirely changed. The majesty of the Great King sitting in the distance, unapproachable by man, and whose awful name none may venture to utter, is all laid aside, and the Savior speaks of Him habitually as the Father, and bids the humblest and the highest alike to go to Him in the simplicity and the confidence of children, and say, "Our Father who art in heaven." If, therefore, God be a Father, His government is parental, and His dealings with men are marked with a Father's love. This is no strained construction of words, for this great doctrine of the fatherhood of God meets us everywhere as a prominent feature of the Gospel, and pervades it from the beginning to the end. Nobody doubts, or can doubt, that it is taught in the New Testament. Now, we claim that universal blessedness, final holiness and happiness for all the race, is the only legitimate or logical conclusion from the premises. Once admit that God is a Father, and His government parental, and we thus strike out from that government everything like vindictiveness or retaliation. We make punishment corrective or disciplinary, and, of course, effectually deny that it can be endless, and array every attribute of God on the side of goodness, and engage them all in the work of destroying sin and misery, and establishing the reign of holiness and happiness. A father may, indeed, subject his children to privations and sufferings for a season, for their good, and he may punish them temporarily that he may do them good. But no father worthy of the name, punishes his children to be revenged upon them, nor yet for the mere sake of punishing them; nor will any father permit his children to sin and suffer eternally, if he can prevent it; much less will the heav-

only Father do these things. A father loves his children, all of them. He seeks to do them good, and only good, and to the extent of his ability he will labor to promote their good and secure it. This is the plain, practical, common-sense view of the matter. How confidently do children look up to their parents and lean upon them, and trust them, and hope for all good from them! Consider how wide, how all-pervading and important is this parental principle. What a multitude of homes there are of which this is the bond! How many parents there are this day, and every day, yearning with inexpressible tenderness over their children, toiling for them, wrestling with adversity, and wearing their lives out for their sakes! And what an army of children there are who, as the night comes on, lay them down in the darkness and sweetly sleep, secure in the confidence that a mother's sleepless vigilance watches over them, and that no evil can befall them while the father is near! Earth has nothing more beautiful than this, nor is there in the human race a principle so wide, so beneficent, or so laden with good for man.

It is, therefore, no light or trivial affair, no meaningless fact, that this principle is carried over into the domain of religion, so that there God is proclaimed as a Father, and invested with all the attributes of paternity. But that single fact is big with tremendous import. If, indeed, it be true that God is our Father, He loves His children; and if He loves them to-day, the time will never come when He will cease to love them, and, loving them, He will do them good, and though He may chasten them sore, it will be for good; and thus the end of suffering and the final blessedness of the race is involved in, and flows from, the fact that God is our *Father*. To the right-minded man, there is no absurd-

ity more transparent than that which presumes the infinite Father will abandon any of His creatures to hopeless and eternal sin and suffering.

It has been stated that the doctrine of universal salvation is more distinctly and plainly announced in the New than in the Old Testament, and we call the reader's attention to some of these more positive announcements.

1. We are certified directly that this result has in its favor the pleasure, the will and the purpose of God. The teachings of Christ himself are clear and explicit. "The Father loveth the Son and hath given all things into His hands." Here is the starting point. All power in heaven and earth was given to Christ, and the administration of the moral government of men was committed to Him as its executor. What next? "All that the Father giveth me shall come to me, and him that cometh I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of Him that sent me. And this is the Father's will which sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." John vi: 37-39.

We offer no criticism on this language to make it mean more or less than appears upon the face of it. We only direct attention to the points presented. 1. God is presented in the character of a Father. It is the Father that sent me. 2. The Father has given to Christ all things, because He loved Him. 3. Christ came to do the will of the Father. 4. That will of the Father is, that He should safely keep and lose nothing of all that He had given unto the Son. No straining of language, or criticisms upon words are necessary to make this teaching plain and unmistakable, that the

will of God is not the destruction or the loss of any, but the salvation of every human soul.

Take, again, the teachings of Paul. "For this is good and acceptable in the sight of God, our Savior, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one Mediator between God and men: the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher and an apostle, a teacher of the Gentiles in faith and verity. I speak the truth in Christ, and lie not." 1 Tim. ii: 3-7.

Three things are worthy of note as being plain and easily understood from this quotation. 1. The will of God is that all men shall be saved. 2. This truth is founded upon the fact that there is one God and one Mediator, who gave Himself for all men, which He would not have done if it had not been God's will to save them. 3. This doctrine, instead of being a mere fragment or incident in the Gospel system, was in fact the great truth whereunto Paul was ordained a preacher and an apostle; and lest any one might doubt this last statement, of his being ordained to this end, he adds: "I speak the truth in Christ, and lie not." We turn a deaf ear to the long and labored criticisms that creed-makers have offered in an attempt to make it appear that there is a "will of desire" and a "will of purpose," and that the will of God that all men shall be saved is no more than the "will of desire," indicating merely that God would like to have it so, but by no means that He purposes it shall be so. All this is sheer quibbling. What the apostle says is, that God will have it so, and our translation is no more positive than the original. The best comment we can give upon this passage, as decisive of the idea *attached to the will of God*, is in the language of the

apostle himself: "He hath abounded unto us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself, that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him; in whom we also have an inheritance, being predestinated according to the purpose of Him who maketh all things after the counsel of His own will." We offer no criticisms, but call the reader's attention to the statement as it is. 1. The thing to be accomplished is not the destruction or sundering of the universe, but it is the gathering of all things together, embracing those in heaven and those on the earth. 2. God has made known His will to do this. 3. That will is no mere desire to have it so, but it accords with His "good pleasure" which he hath purposed in Himself. 4. God worketh all things after the counsel of His own will. The doctrine of the salvation of all men in Christ Jesus, has, therefore, in its favor the good pleasure, the will and purpose of God; and by all the authority we have for believing that God's pleasure will be done, that His settled and eternal purpose will stand, or His supreme will be accomplished; by all that authority we are authorized to believe and hold fast that doctrine.

2. There is another class of passages in which this doctrine is taught, and we must deal with classes rather than with mere isolated passages. It is a class in which the good and evil are set forth antithetically, or in contrast, thus being, as it were, laid over against each other in a balance, and the preponderance of the good always asserted. Of this class the following are specimens:

"But where sin abounded grace did much more abound.

that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Rom. v : 20, 21. Herewe have the admission, on the one side, that "sin abounded," and over against it is laid the truth that "grace did much more abound." Then, again, we have the reign of sin, and that reign bounded by death, and never going beyond it, on one side, and on the other, grace reigning through righteousness unto eternal life. There are a large number of passages of this sort, and we can only give a few.

"But not as the offense so is the free gift. For if through the offense of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift, for the judgment was by one unto condemnation; but the free gift is of many offenses unto justification. For, if by one man's offense, death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of the one, the free gift came upon all men unto justification of life." What we have to notice is not a word or phrase, nor the construction of a word, but the higher and more important fact of a fixed principle which runs through the argument, and without which there is no meaning at all in the whole quotation. The antithesis is destroyed without it. On the one hand are the offense, the sin, the judgment, and the condemnation and the death; on the other are the free gift, the righteousness, the justification and the eternal life; and the principle *which runs through the whole process of the argument*

is, that these last are co-extensive with, and supra-bounding over, the first. The offense, the sin, the judgment, the condemnation and the death are, indeed, universal, passing upon all men, for all have sinned; but they are temporary phenomena, existing only for a time. Beyond these, and co-extensive with them, and abounding over them, is God's "free gift," consisting of "grace, righteousness, justification and life;" and the latter abound much more than the former. So plain and palpable is this principle, that Dr. Adam Clarke, the Methodist Commentator, saw and acknowledged it, as follows:

"As sin (whether original or actual) hath reigned unto death (temporal of the body, spiritual of the soul and eternal of both), even so, as deeply, as universally, as extensively, shall grace reign through righteousness unto eternal life." And he closes in rapture: "Hallelujah! for the Lord God Omnipotent reigneth! Hell is disappointed, the devil confounded, and sin totally destroyed!"

We will not pretend to say, precisely, what this good Methodist man meant by this language. But it is plain as the sun at noonday, that, for the time being, at least, he saw plainly enough the force of the antithesis, and recognized the principle that pervades it, namely, the superabundance of grace and life over sin and death; and the result of this principle, in the complete triumph of the former over the latter. It is nothing to us if, in other parts of his writings, this same author advocates the eternity of death and sin, and condemnation. Enough it is for us, that when he had his eye on these teachings of the Apostle, he saw their unmistakable import, and acknowledged the triumph of grace, in the total destruction of sin and death. If he was inconsist-

ent with himself, that is his business and not ours ; sure we are that in this instance he gave the true mind of the apostle.

The same antithetical method occurs in the fifteenth chapter of the First Epistle to the Corinthians, in which the reference to the resurrection of the dead is unquestionable. "For, since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Here we have on the one hand, the first man, Adam, of the earth, earthly, and by him came sin and death; and on the other, the second man, Christ, the Lord from Heaven, and by Him came the resurrection and the life; and the principle is, that these are co-extensive, and the life triumphant. "For as in Adam all die, even so in Christ shall be made alive." The difference being not in extent, but in the order of time. The making alive is after the death, and is, of course, the annihilation of it.

In regard to the state and condition of those who are raised from the dead, we find the same method of contrast pursued. "So, also, is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." All can see how perfect the antithesis, and how completely the remedy is adapted to the evil in every instance. Every conceivable cause of sin and suffering are radically ranged on one side. Corruption, dishonor, weakness, and all the infirmities of the natural body; these are the portion of man upon the earth, and if, besides these, there is any conceivable cause of sin or suffering, we know not what that cause is. Over against these, as triumphing over them and succeeding them, we have incorruption, and

glory, and power, and a spiritual body; and these last are reserved for all that partook of the former and died in Adam. "For, as we have borne the image of the earthly, we shall also bear the image of the Heavenly." The antithesis is complete again. As many as have borne the image of the earthly, shall bear the image of the Heavenly; and one of these facts is as certain as the other. The apostle then speaks of the resurrection of the dead, which shall be accomplished in a moment, in the twinkling of an eye, when the dead shall be raised incorruptible; and we shall be changed. "For this mortal must put on immortality, and this corruptible must put on incorruption. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O! death where is thy sting? O! grave where is thy victory? The sting of death is sin, but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

In a preceding chapter the prophet Isaiah was introduced as being himself ignorant of the state and condition of the dead, but trusting that one should come who should remove the vail that was cast over all people, swallow up death in victory, and wipe away tears from all faces. The doctrine of the apostle is, that this prophesy is fulfilled in Christ; and looking forward to the dead, even all who died in Adam, as raised in the heavenly image, incorruptible, immortal and glorious, he quotes the language, "death is swallowed up in victory," and thanks God for the victory thus given through Jesus Christ our Lord. Thus grand and glorious is the consummation to which faith points the believing soul. And here the vision endeth. What lies beyond is not

given man to know. It is not probable, however, that humanity thus redeemed from death, and clothed with life and immortality will remain in perpetual *statu quo*; but it is probable that its course will be still onward and upward, approximating more and more to the Divinity, and changing ever from glory to glory as the ages of eternity pass, but never end.

## CHAPTER VIII.

### THE UTILITY OF UNIVERSALISM.

WE are shrewd and calculating people, having an eye always to the account of profit and loss. The masses of our people are devoted to policy rather than principle. They are not ready to follow the truth for its own sake, or embrace it at all hazards. On the contrary, they want the policy of the matter explained. They are anxious to know what they shall gain by embracing a doctrine, even if it be true, and if it can be shown that they will be large gainers they are ready to embrace it, but not otherwise. Hence, they raise the question of the utility of Universalism, and ask, What good is expected to result from faith in it? This question we propose to answer in this chapter.

We do not much like the idea of arguing the question on this basis of policy. We prefer always to place the whole matter of religion on the higher and holier ground of principle and duty; but since the question of gain or loss is so often asked we will, for this once, consider the subject in that light. We must, however, firmly protest against the common mode of reasoning upon this subject, and rest the policy and the expediency of Universalism as we do that of Christianity, with which it is synonymous, solely on the basis of its own intrinsic excellency and value, and not upon any extraneous rewards that it offers. We want no man to embrace Universalism

for any other reason than a conviction of its substantial truth and real worth in and of itself. If we could persuade every reader to become a nominal Universalist, by offering a bonus or by threatening a punishment, we would neither offer the one nor threaten the other; for we should know that the change would be made merely from policy and not from principle, and we would not give a straw for a regiment of converts on that ground. Religion is no *coup d'etat*, to secure a great prize in another world, or to escape a great calamity there. It is not a method of salvation in another world, but it is salvation here; and it is to be sought in the love of it, and for what it is in itself, now and ever. If a man goes a journey he usually takes his baggage, not because he wants it on the way, but because he expects to want it when he arrives at his place of destination. So many a man embraces religion, and gives himself a great deal of trouble to carry it, or the appearance of it, as a heavy burden all through the journey of life, not because he wants it here, but because he thinks he shall want it in the future world, as a sort of "open sesame," to gain him admittance to paradise. Not so the truly religious man. To him the Gospel of the Blessed God is "the cloud by day and the pillar of fire by night;" it is the "manna from heaven," the cool water from the rock, which he needs every day, to guide and to strengthen him, in the weary journey through the wilderness; and he embraces it, and loves it, and holds it fast for what it is, now and every day of his life. He may be assured that it hath nothing to do with securing heaven or escaping hell in eternity, and he will love it not the less, for he knows that it is heaven here, and that it has already redeemed him from many a hell in this world. We shall be best understood, perhaps, by bringing into

notice the common doctrines of the day, and the grounds on which their mission for good is predicated.

The starting point is in the supposition that man is, by nature, a depraved and sinful creature. He has broken the law of God, and its penalty, which is no less than endless misery in hell, is impending; and of it we are in danger from the day of our birth to the day of our death. Religion proffers us the only means of escaping from that dreadful doom; the only method by which we can secure an eternity of bliss. Hence, the cry always is, that eternal consequences are at stake. All that is glorious in heaven, and all that is dark and dismal in hell, are suspended on the issue; and in a few words, it may be said, we must embrace religion, because there is a hell to shun and a heaven to gain or lose. The danger is imminent, the peril is great, and, hence, there should be no delay; but now, and at once, the choice should be made before it is eternally too late.

Universalism ignores this danger and this glittering prize; the one appealing to fear and the other to cupidity, and makes the whole thing a matter of principle. The claim of what is called orthodoxy, for superior power for good, rests solely on the fact that it threatens an endless hell as a punishment, and promising heaven as a reward, and thus makes the good policy of embracing religion the more apparent. Against such a view of the nature and the mission of divine religion we protest always, as injurious to man and dishonorable to God. We can not, for a moment, consent to think so meanly of the Savior, as to consider Him one whose chief business it is to interfere with the balance of eternal justice, and prevent the due execution of the law of God; nor can we think so unworthily of His Divine Religion, as to consent in thought, word, or deed, to the

idea that it is a mere stroke of policy, whereby to gain a rich prize, or an expedient to cheat justice of its dues. It makes religion unworthy of an honorable mind, robs it of its intrinsic value, and makes it depend upon extraneous things for all its real worth. We are plainly taught, by the Savior, that the whole sum and substance of true religion is embraced in love to God and man; and if so, it is manifest that such views must be powerless in a truly religious aspect. Suppose a man fasts, or prays, or repents, or performs any round of duties, because he is afraid of hell if he does not perform them, or, because he hopes to gain heaven by their performance, does he, therefore, love God or his neighbor the better? Or is there one particle of merit in what he thus does from the mere promptings of policy? Cupidity and the instinct of self-preservation are brought into play; but the heart is thus untouched. Only what one does from the love of God and man, is, in the eye of Christianity, worthy to be named in the category of things that the Master requires. It is sad to think how this religion of policy, this "eye service, and hand service," this serving God for the lust of a future reward in heaven, and the fear of a dreadful punishment in hell, has usurped the place of the religion of love; and how little of the true spirit of the Master is left in the religion that passes under His name? From day to day, and times without number, ministers and laymen alike, use language like the following: "What is the use of religion if Universalism is true? If all men are to be saved, at last, why preach or pray? What good can come of a religion that ignores hell and the devil? If we believed that there was no burning hell in another world we would not serve God, or trouble ourselves about religion in any form." These things come in no

questionable manner, so often, that one is well nigh forced to the conclusion that almost the last vestige of love for God and His Divine Religion is obliterated from the human mind, and that men have come to be religious only from the fear of punishment and the hope of reward. But we can not consent to think so meanly of the religion of Christ as to admit that, of itself, and by itself, it is of so little worth that it would die out of the world, and lose all hold upon men, but for the fact that there is a devil and a hell to frighten men to its embrace. Such views of religion are not only destitute of moral power, to lead men to the love of God and man, which is the sole end and aim of the Gospel, but they are positively pernicious in their moral influence.

Men who are habitually moved, as beasts are moved, by their instincts, their propensities and their fears, must inevitably fall instead of rising in the moral scale. Men whose cupidity and whose fears are constantly appealed to, and to whom the claims of religion are ever presented in the name of policy and not of principle, soon become oblivious of moral distinctions. Of this, the very fact that the masses of Christians now wonder what good can come from a religion without a hell, is the proof. Men who know the love of God and man, and who have any tolerable idea that principle and duty are higher than cupidity and fear, would never ask such a question, or harbor such a thought. The fact that such thoughts are harbored, is fearful proof of the pernicious influence of modern theological dogmas, in hardening the heart and rendering men blind to principle, and devotees alone of policy. If we go to a plantation of one or two hundred slaves, who are under the control of an overseer, we may see the principle illustrated. There is no need of saying that the said overseer seeks

to govern them, in the main, by appealing to their instincts and their fears; nor is it necessary to charge him with any atrocious cruelties in the premises. Enough it is that he is there to look after the interests of his employer, and to see that the labor is performed; and he depends mainly upon the fears of the slaves to govern them. The question is, what is the moral effect of this system of training? Do those slaves, thus governed, become tender of conscience and sensitive of duty? Do they learn to ignore policy and adhere steadfastly to principle? Can that be called a good school of morals? The poor fellows wonder what there is to keep a white man, who has no overseer, at work. If they thought the overseer would not punish him, and the master would give him a good dinner, would they toil all day in the field, under a broiling sun? By no means. But they would "lay down the shovel and the hoe" as quickly as your modern professor would doff his religion, if he were not afraid of hell and the devil. The truth is, they have both been educated in the same school, and they are alike slaves, the one to an ungracious man, and the other to an angry God; and which of the twain is most to be pitied is, perhaps, doubtful. Neither of them knows the binding obligation of principle and duty; neither of them knows what it is to be free, or to serve God for the love of Him.

If any one desires to know what good Universalism can do to men thus bound in the bondage of fear, and subjected to the hardening process of being moved by their fears, and ignorant of the liberty that is in Christ, it is precisely in this direction that he can see it. It delivers from this bondage of fear, and introduces men into the "glorious liberty of the children of God." *And this it does by substituting the law of love for the*

law of fear. It introduces higher and holier motives into the soul, and subjects man to the gentler influences of the love of God and man. It starts out with the position that God loves us, and concludes that we must love Him because He first loved us. Instead of presenting religion as an expedient to avoid hell and gain heaven, it makes it the tie that unites the soul in love to God and man; to be loved and cherished for its own sake. Its first, and last, and highest appeal is to the heart. It drives not by the terrors of the slave, but wins by the voice of love and kindness. It ignores entirely the perils of an endless hell, and the dangers to which man is naturally exposed by the will of God, and makes the Infinite One the friend and father, whose arms of everlasting mercy encircle us from the cradle to the grave, and whose faithfulness stretches onward through all the boundless future, and can never leave nor forsake us. It tells us that His call to us ever is, "My son, give me thy heart," and assures us that our best and highest good is this day, and every other day, to be found in the love of God and man. It moves away the curtain that intervenes between time and eternity, and presents to our hopes a world "where the wicked cease from troubling and the weary are at rest," and assures us that such is the inheritance our blessed Father hath bequeathed to us. Thus man is called upon to love his God, and religion comes to him as his guide in the way of truth and duty, inviting him to that wisdom "whose ways are ways of pleasantness, and all whose paths are peace." It offers itself as man's best comforter, his strength in weakness, his companion through all the toils of life, whispering encouragement in trial and temptation, and hovering over the dy-

ing bed and placing in his hand a staff on which to lean when heart and flesh shall fail, lingering around the graves of the loved and the lost and wiping away the tears that fall over the possible destiny of the departed. It thus gives us something to adore and love, and places us under the dominion of the law of love, which is liberty, and delivers us from the bondage of fear, which hath torment. If we compare the rule of a kind father who appeals to the love of his children, with that of a hard master who governs his slaves with the lash, as to their moral influence, we shall have a fair illustration of the superiority of Universalism over those creeds that gender to bondage.

Further, and theoretically, let us consider the good that comes from Universalism in the mere position in which it places a man, and the influence it exerts on human hopes and human destiny. "As a man thinketh in his heart so is he." The position that a man occupies, and the destiny that he thinks awaits him, is to him real. If a man thinks he is made but to die, and death is the end of him, to him, and to all intents and purposes, so far as his present happiness is concerned, it might as well be so. So, if a man really thinks he is standing on the brink of hell, no matter what the fact may be, or what others may think, to him it is real, and so far as his present feelings are concerned, it might as well be true as otherwise.

Universalism changes the very position that men occupy, and the destiny that awaits them, in their own thoughts. If we lay aside the teachings of religion, what are we? Godless things of earth. Ushered into being, we know not how or for what purpose; children of chance, or of the operation of the blind laws of mat-

ter ; destined to live a few fleeting days and nights upon the earth, and then die as dies the falling leaf or fading flower, and live no more while the ages shall roll away. Such is man without the teachings of religion. To-day he is here ; but to-morrow, where is he ? He is gone. But where ? None can answer save with this one voice, the dark grave has closed over him. The worms have eaten him, and as to his future, all is darkness and mystery, without a ray of light. Or, if we take that view of religion which passes in this day for "evangelical Christianity," our condition and prospects are not much improved. What do we see ourselves in that aspect, and what are our prospects and hopes ? Worms of earth, created indeed of God, but fallen and depraved by the fall of one who lived six thousand years before we were born, and thence launched on life's uncertain sea, with the heavens dark and stormy, and the waves boisterous, and the issue of the perilous voyage uncertain. Yonder is heaven, but the winds are adverse ; and yonder, also, is the gulf of ruin, and the breezes bear us full in that direction. A chance there is for us, but it is only a chance, and the odds are against us that our future will be one of endless woe. Well may we sing with the poet :

"On slippery rocks I see them stand  
And fiery billows roll below."

To the man thus in peril every hour, and who sees himself suspended, as it were, between heaven and hell ; or who, if he has persuaded himself of his own safety, sees those that he loves thus "hair hung and breeze shaken," there is a boon that comes in Universalism which is worth more than all the mines of earth. It presents

religion to him as the tower of his hope, and the rock of his defense, bidding him be strong and fear not. It offers him a God of all glory, and perfection, and goodness, instead of one who is an enemy, or careless of his welfare, and bids him lean his aching head upon the strong arm of the Infinite, and rest secure in the confidence that no harm shall befall him while God is near. It places him in a world enlightened by the smiles of Infinite love, all whose vicissitudes are guided by unerring wisdom, and tending surely to the promotion of the best interests of our race. It bends the bow of promise in every cloud that lowers upon the skies of earth, and lights up the darkness even of the night of death with the dawn of an immortal day, of which God Himself is the sun and the light, and bids us see our portion there. Thus it causeth "old things to pass away, and all things to become new," and verily to the soul thus enlightened there is a "new heaven and a new earth." And is it still asked, what good it can do to embrace and practice a religion like this? Behold the good in the thing itself; not in the fact that it promises to deliver from a future hell, or to bestow a future reward, but in the higher and better fact, that it has delivered from a hell of uncertainty, doubt and fear, and that it is in itself the pearl of great price. Not in the fact that it is the means of salvation in the future, but in the better fact that it is salvation in the present. Not in the fact that it guarantees peace in the future, but in the more glorious fact that it is peace, yea, peace with God—the peace that passeth understanding.

Nor can we agree with that view of religion which makes its chief utility to consist in preparing men to

die, and to meet the grand assize that is to come after death. Rather is it the more valuable as the best preparation for the best, the truest and the happiest life. He only is prepared to live as man should live, who has been taught of God, and has learned to love Him with all his heart, and his neighbor as himself. When men thus learn to regard religion for its own sake, they will seek it earnestly, and there will be no more need of the seething cauldron of hell to drive others to its embrace. It must be looked upon as a surpassing excellence which constitutes at once the glory and perfection of our being; that state of the soul which feels in all its depths the beating pulse of a healthful and vigorous spiritual life. Men must be brought to see it as an end, and not a means of climbing up to some other end. They must learn that it is a present, and not merely a prospective good; that it is better than fame or glory, and more conducive to their happiness than wealth or earthly goods. In it all real interests are subserved, and present happiness secured, as it can be secured in no other way. When men come thus to regard religion, they will no more stand and parley about the profit and loss, nor will they doubt as to the place where it can be found. Praying, as all good and true souls do, for the salvation of all men, they will see that the doctrine that proclaims it is able to do them good, and capable of meeting the wants of their souls, and they will embrace it and hold it fast for its own sake. To the afflicted and bereaved, whose loved ones have fallen amid the carnage of battle, it is the only sure foundation of hope, the only fountain of comfort. What is a faith which suspends salvation upon certain conditions, and leaves them with a moral certainty that those over

whose departure they mourn, have not complied with those conditions? What they want, and what they must have, before they can be comforted, is the assurance that God saves not by exceptions and expedients, but by rules and principles that never change, so that in the hands of the ever-loving and ever-blessing Father the interests of one and all are alike safe, yesterday, to-day, and forever.

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